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BIOGRAPHY.

THE following account of the Rev. *Samuel Marsden*, one of the most active and benevolent men of the present age, is taken from the *Eclectic Review* for November, 1809, under the article of *Peron's Voyage to Australasia*. The first paragraph is an extract from the work reviewed, and furnishes the reviewer with an occasion of entering into an animated history and eulogium of his friend. As Mr. Marsden's name frequently occurs in Missionary accounts, and his character is so truly worthy of admiration, our readers will be pleased with an opportunity to peruse the whole passage.

Ed. Pan.

"MR. SAMUEL MARSDEN, pastor of the town of Paramatta, owns six hundred and fifty-one acres, of which one hundred and three are devoted to different kinds of cultivation; while he grazes on his farm, besides his flocks of sheep (amounting to about eight hundred,) ten horses or mares, twenty-six horned cattle, thirty pigs, and ten goats. This farm is at some distance, in the interior of the country, on the left of the river Paramatta; from the brow of the hill on which it is situated, we behold a part of the stream: its buildings are spacious and well constructed; the garden is already enriched with the greater number of the fruit-trees of Europe. And yet, no longer ago than 1794, the whole of this spot was covered with immense and useless forests of *Eucalyptus*.* With what

interest have I trodden over these new meadows, through the midst of which this respectable pastor conducted me himself, with the most affectionate kindness? Who could have believed it! This residence is seven or eight miles from Paramatta, isolated, in a manner, in the midst of woods; and it was over a very excellent road, in a very elegant chaise, that Mr. Marsden drove me to it. What pains, what exertions must have been taken, to open such communications; and these communications, these pastures, these fields, these harvests, these orchards, these flocks, are the work of eight years!"

This compliment is due to one of the most excellent and extraordinary characters of the day: a character, that seems expressly formed by Providence to produce an entire and most beneficial change throughout

*The Red Gum tree: a genus indigenous to New Holland, of the icosandrian monogynian class and order, comprising fifteen species. *Rev.*

not only the limited tract of New South Wales, but the vast extent of Australasia; to christianize and civilize the barbarians that constitute its original inhabitants, and to re-christianize and re-civilize the hordes of wretched culprits, that are vomited by our prison-ships upon its shores. Our readers, we trust, will be pleased to become a little more acquainted with a man, who promises to flourish so fairly in future history; and if the feelings of friendship should give somewhat too high a coloring to the sketch, they will at least admit, when they have perused it, that there is some apology for the excess: as for the subject of it, he is now at too great a distance to be affected by any eulogy we can offer, or we should be compelled to silence.

It is about fifteen years ago, that the Rev. Samuel Marsden, then an under graduate at St. John's college, Cambridge, was applied to indirectly by government, to undertake the office of chaplain to his majesty's territory in New South Wales. The application was admirably directed: young as he was, there was well known to be in him, by those who made the application, a firmness of principle, an intrepidity of spirit, a cheerfulness of heart, a suavity of manner, in conjunction with a judgment peculiarly strong, and a mind richly stored with knowledge, and above all with religious knowledge, that promised the happiest effects from his acceptance of the offer. In the first instance, however, he refused; but, upon a second application, he replied, that he was sensible

of the importance of the office; so sensible, indeed that he hardly dared to accept it upon any terms; but that, if no proper person could be found, he would consent to undertake it. He was appointed accordingly; and while the ship in which he was to take his passage was preparing, he resided chiefly at Hull in Yorkshire, (from which port the vessel was to proceed) and was indefatigable in rendering assistance to his clerical brethren, who gladly availed themselves of his talents and popularity. It was not many Sundays afterwards, that, as he was on the point of ascending the pulpit, he heard the signal-gun fire unexpectedly: it was an impressive scene: he was then just married: the congregation were acquainted with the meaning of the signal as well as himself; it was impossible for him to preach: he took his bride under his arm, and, followed by the whole congregation, who accompanied him to the beach, entered into the boat that was waiting for him, giving and receiving benedictions.

Mr. Marsden's voyage proved not unprosperous; and on his arrival at Port Jackson, he immediately devoted himself to every pursuit in which he entertained a hope of being serviceable either by example or instruction. His clerical labors alone were heavy; having on the departure of the Rev. Mr. Johnstone, whom he succeeded, to officiate at the three settlements of Sydney, Paramatta, and Hawkesbury, without any assistance whatever. He by no means confined himself, however, to the stated duties of his

office, laborious as they were. To the poor and idle free settlers he gave an example of indefatigable industry, by skilfully and successfully cultivating the land that had been granted him by government: he generously interfered in their distresses, established schools for their children, and often relieved their necessities. To the unhappy culprits, whom the justice of an offended country had banished from their native soil, he administered alternately exhortation and comfort; in many hundred instances, as M. Peron justly observes, he reclaimed them; for it was by his incessant watchfulness that under the blessing of a superintending Providence this "most inconceivable metamorphosis" was chiefly produced, and that a great multitude of "these wretches, formerly the scum and shame of their country, became industrious cultivators, happy and peaceable citizens;" to which the author might have added, sincere and practical Christians, evincing a piety as exemplary as their former guilt. On taking his place on the magisterial bench, his sphere of general usefulness was considerably extended; and in the discharge of this very important function (important more especially in such a colony, and in its infant state,) he was altogether as unremitting as in his clerical duties. The native barbarians themselves highly esteemed him; for he had frequently travelled up the interior to the distance of eight or ten days journey in conjunction with governor King or governor Bligh, and he had acquired so much of their

language as to be able to hold conversation with them upon general subjects. In a few years, he became the common father of the country. In times of hostility with the natives, he was deputed as the minister of conciliation; ventured among them unaccompanied by guards or other attendants, and always procured the restoration of peace through the mildness of his manners and the respect that was universally entertained for him; while in every domestic complaint from different villages, he was uniformly appointed arbitrator by the governor, and generally succeeded in removing, or at least in mitigating, their respective evils.

Yet though he prevailed in much, he by no means prevailed in every thing. There were mischiefs that lay far above his reach, and utterly contemned his control. On the first establishment of the colony, all military officers were peremptorily forbidden to take their wives with them; and there is one instance of a lady, who, having resolved, out of love to her husband, to steal over to New South Wales in the guise of a sailor, was sent back by governor Philip, on his being apprized of it, after having completed nearly half her long and harrassing voyage. What then was to be expected from the licentious manners of a large body of military officers thus situated, themselves exposed to the daily temptation of women of abandoned lives, but often of beautiful persons, and at the same time as ready to become the tempters as the tempted. Of what avail, under such circum-

stances, would be the voice of an angel, or of one rising from the dead? Moses and the prophets, and Christ himself, were actually set before them by their established and zealous chaplain, but to as little purpose as of old. Yet from them, chiefly, was it necessary for the bench of magistrates to be chosen; and with them, *as a magistrate*, was this excellent chaplain compelled to associate. Our readers must anticipate the natural result: the most hardened and abandoned women too often appeared fearlessly before the court when arraigned for the grossest crimes, well knowing that they had secured a majority of votes among their judges. It was altogether as impossible, in many instances, to obtain a sentence against male offenders; for these, being promiscuously connected with the women, made instruments of them to obtain in like manner a judgment in their favor. So that, instead of the "*perfect security*" in regard to person and property, asserted by M. Peron, which cannot be felt where there is not the utmost facility of obtaining redress, of all existing spots in New South Wales, the court of judicature at Sydney became at length the most iniquitous and abandoned: the authority of the governor grew as little respected as that of the clergyman; and the former, even in his military capacity, had at length no control over his inferior officers.

It was impossible that such a state of things could last long. Supplication, exhortation, expostulation on the part of Mr. Marsden, were equally in vain: his efforts were poisoned at the

very fountain; his life was not unfrequently in jeopardy, and anticipating the fearful result that must sooner or later succeed to such a state of anarchy, he applied to the governor for permission, which was cheerfully granted him, to take a voyage to England in order to represent in person to his majesty's ministers the perilous state of the colony, and point out the best means of its rescue.

He arrived rather more than two years ago, and immediately obtained an audience of Lord Castlereagh; who, while in the act of forming, upon the suggestions and written report of Mr. Marsden, a plan for suppressing this iniquitous system, received a terrible proof of that gentleman's assertions, by despatches announcing that the predicted result had actually taken place, that several of the wealthier traders had leagued themselves with the officers of the regiment against the governor, whom they had actually arrested and imprisoned, and had thus produced a complete revolution, and put some of the most daring of their own conspiracy at its head. We shall pursue this subject however no further: the conspiracy has since been suppressed; order is by this time completely restored; another regiment has been sent out to take the place of that whose officers had conducted themselves so unworthily; its commanding officer, Lt. Col. M'Quarrie, a gentleman of most exemplary character, has been appointed governor, and the ring-leaders of the plot are at this moment on their way home for trial.

The departure of Mr. Marsden for England at the period we have just alluded to, was as providential to himself, as it was beneficial to the public cause: for there can be no doubt that in the height and exacerbation of the tumult he would have been seized, had he been in New South Wales, and condemned abruptly to the most ignominious punishment, if his life had not fallen a sacrifice to its violence. From the nice accuracy of his information, moreover, and the comprehensive judgment evinced in his plans, he soon acquired so much of the confidence of the minister for the colonial department, and other members of the cabinet, that there were few of his suggestions to which they did not readily assent.

Among the more important of his propositions we shall enumerate the following; that officers and soldiers, instead of being forbidden, should be encouraged to take out with them their wives and families: that no person should be allowed to act as a magistrate who is not or has not been married; and that such of the convicts' wives as choose it should be permitted to accompany their husbands at the public expense. The expediency of all these must be obvious, not only from what has been already observed, but from our remarking, in addition, that there are not at present more than the proportion of one woman to eight or nine men throughout the entire colony; that general marriage is hence impracticable; promiscuous intercourse is a crime impossible to prevent, and illegitimate children a grow-

ing and enormous burden to the state: while on the other hand it has been satisfactorily ascertained, that by far the greatest number of reformed criminals have consisted of those who have intermarried, or whose wives have been able to purchase their passage over. The encouragements to honesty and industry in the colony are indeed very great; and none who shew a disposition of this kind continue long without having their sentence remitted, and like other free settlers being allowed a grant of land to a certain extent. Government has not yet acceded to the proposal respecting the convicts' wives, though it is at this time under consideration: to the two former it yielded most readily, in consequence of which the wives of the officers and soldiers that have accompanied the regiment which is now on its passage amount to not less than three hundred.

In connexion with these regulations it was farther proposed, that three additional clergymen should be provided, and three schoolmasters with small salaries from government, one for each of the settlements of Sydney, Paramatta, and Hawkesbury. From the increasing population of the colony, as well in consequence of numerous flocks of free settlers from all parts of the world, as from internal increase, and frequent importations from the mother country, it was absolutely impossible for one, two, or even for three clergymen to perform the whole of the very important duties, demanded in such a station, with due punctuality. For nearly fourteen years, Mr. Marsden had

officiated with a zeal, an industry, and a constancy that are scarcely perhaps to be paralleled; but it had long been at the hazard of a most robust constitution, which at last, excellent as it was, proved altogether incompetent to one half of the services required. Two public free schools, a boys' and a girls', this most excellent man had already established and provided for, without any expense to government: but a growing population, and a population of the very worst kind, of illegitimate children, demanded three times the number; a population which, if early instructed in habits of industry and principles of virtue by a judicious and pious education, may indeed be rendered of inestimable value to the rising colony, but, if neglected and abandoned by the state, must assuredly work its speedy and absolute destruction. To both these propositions, also, administration readily assented; and his grace the Archbishop of Canterbury, to whom these points were chiefly referred, wisely and liberally left it to the able founder of the plan, to select such persons as he thought most likely to promote his benevolent object; in consequence of which, altogether heedless of expense or trouble, he travelled at his own charge, over a great part of this country in pursuit of persons who were recommended to him as qualified for the station. He at last succeeded to his own satisfaction: some of them have by this time reached the settlement, and the rest are on their voyage thither.

The next object of consideration, with his majesty's princi-

pal chaplain of the colony, was how to turn its resources to most advantage, and to provide employment for the adult as he had provided instruction for the young. It is well known that most of the culprits, sentenced to transportation, are men of talents, though of talents perverted; of those that are transported, moreover, the greater number are fully initiated into some branch of mechanics or manufactures. With a view of turning these talents to a proper use, of making the criminals contribute to their own support, and above all, of taking them off from habits of idleness and dissipation, he next proposed to the minister that the colony should be allowed one or two practical mechanics, with very small salaries, such as should be a recompense to them, but not sufficient to support them without their own exertions; and one or two general manufacturers. To the last proposal an objection was urged, that it would interfere with the staple trade of the mother country; but the objection was overcome by an engagement, on the part of the proposer, that if government would accede to it, the enormous expense which the state at present sustains for clothing the convicts at Botany Bay, should entirely cease within a certain period; he observed that the wool belonging to the government flocks, which, in conjunction with its wild herds, are now sufficiently numerous to provide food for the convicts, without any expense to the parent state, was now sufficient in quantity to provide them with proper clothing, and that they

might hereby be rendered their own manufacturers. Both these requests were in consequence acceded to; the benevolent petitioner, was, as in the former case, authorized to provide himself with four such persons as he thought would best answer his purpose; and he set off by the mail on the same night at his own expense towards Warwickshire and Yorkshire, succeeded at length agreeably to his wishes, and the artisans and manufacturers have by this time arrived, or are on the point of arriving, at their destined abode.

Having thus in by far the greater number of points accomplished his most benevolent and patriotic object, he now prepared for his own return, that he might put the whole of his machinery into proper and harmonious action: but an almost infinite multiplicity of business still awaited him to transact. In quitting Port Jackson, he had been solicited to become the agent of almost every poorer person in the colony, and especially of great numbers of the convicts. As though the common father of all, he undertook this voluminous concern; the writer of these observations has known him, in consequence, burdened with letters from Ireland and other remote parts, the postage of which for a single day has often amounted to a guinea, which he cheerfully paid, from the feeling, that, although many of these letters were altogether irrelative and of no use whatever, they were written with a good intention, and under a belief that they were of real value. It will please the reader to learn, however,

that at this same period Mr. Marsden had also the pleasure to receive despatches of the most satisfactory kind from his head bailiff, (who was formerly a convict, but is now a free settler, and has proved a faithful servant to this gentleman for nearly fourteen years) confirmed by collateral testimonies, announcing that his agricultural concerns, which he had now quitted for about three years, were in the most flourishing state, that his live stock had upon an average been doubled in number and value since he left Paramatta, and must have been at least triple the number to which it amounted at the period of M. Peron's visit. He had also found, from actual experiment at Leeds, that the wool of his own growth, taken in the gross, unmixed and unselected, produced a cloth at least equal, and in the opinion of the manufacturers superior, to that of the best French looms.

From New South Wales, or Notasia, as it is called by modern geographers. his eye often glanced at New Zealand. Tipapa-Hee, who may be regarded as the sovereign of the island, though it has several subordinate chiefs, had twice made a voyage to Port Jackson in pursuit of European knowledge, and like M. Peron had been affectionately entertained at Paramatta: he had acquired a tolerable knowledge of the English language, had learnt some few of its arts, especially that of writing, and was very anxious to learn more. To New Zealand, therefore, our philanthropist earnestly directed the attention of the Society for mis-

sions to Africa and the East; and succeeded in obtaining a practical artisan well versed in carpentry and building, at the same time of sound Christian principles and a devotional turn of mind. This man and his wife he has taken over with himself, and we believe he will be found of incalculable service. He is also accompanied, we believe, by another well-qualified person, skilled in flax-dressing, twine-spinning, and rope-making.

One of the last public acts to which his heart was directed before he re-quitied his native country, was that of procuring, by public contributions and donations of books, what he called a *lending library*, to consist of the most valuable and useful publications in religion, morals, mechanics, agriculture, commerce, general history, and geography; to be lent out under his own control, and that of his clerical colleagues, to soldiers, free settlers, convicts, and all others who may have time to read, so as to prevent idleness and occupy the mind in the best and most rational manner. In this desire, too, he succeeded under the favor of Providence; and it is with no small gratification we add, that by the gift of books and subscriptions, he was enabled to take over with him a library of not less than between three and four hundred pounds value; which he intends annually to augment, on a plan he has already devised.

We ought not to close this imperfect sketch, which few of our readers will think too long, without stating that, on its being communicated to his majesty that Mr. M. was extremely desirous of obtaining the royal assent to purchase and take over with him a couple of Merino sheep, his majesty with his accustomed generosity, not only freely gave such consent, but requested Sir Joseph Banks, with whom Mr. Marsden had the honor of being acquainted, to select for him, as a royal present five Merino ewes with young; Sir Joseph had much pleasure in obeying, and hastened to Portsmouth for this purpose with all speed, where he arrived just in time to put his present on board before the ship sailed. At this moment Mr. Marsden is on his passage; in humility a child, in vigor of mind and benevolence an angel; full of enterprise for the good of mankind, and especially of his native country, and full of faith and reliance on the Divine promises. Already has he sown the good seed on the best principles of heavenly husbandry, and half the eastern hemisphere, perhaps, may form its harvest. Unborn empires are dependent on his exertions; and his name will be the theme of the new world, as long as there is a heart to feel reverence, or a tongue to utter praise.

RELIGIOUS COMMUNICATIONS.

LECTURES ON THE EVIDENCES OF DIVINE REVELATION.

No. XII.

Genesis vi, vii, viii. The Deluge.

THE first of these chapters commences with an account of a general corruption of mankind. The immediate origin of it appears to have been an unwarrantable, and extensive, intermarriage between the religious and irreligious inhabitants of the earth; or between the sons of God, and the daughters of men. The offspring of this unhappy union, we are told, became mighty men, who were of old men of renown. Under the auspices and influence of these men the wickedness of man, it is said, became great; and every imagination of the thoughts of his heart was only evil continually. The earth was filled with violence; and all flesh corrupted his way upon the earth. So absolute and so dreadful, was this degeneracy, that we are further told, it repented JEHOVAH that he had made man on the earth, and it grieved him at his heart.

In consequence of this universal profligacy, Moses informs us that God said to Noah, *The end of all flesh is come before me; and behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under Heaven. And every thing that is in the earth shall die.* At the same time he directed Noah to make an ark of

Gopher wood, and to enter into it with his wife, his three sons, and their wives. He also directed him to take a male and a female into the ark, of every kind of quadrupeds, birds, and reptiles; and to provide food for himself, his family, and these animals. All this, Moses informs us, Noah did, as he was commanded.

The historian further says, that, Noah and his family having completed the embarkation of the various animals, the flood began the seventh day afterwards; and that on the selfsame day the patriarch and his family entered the ark also: and the Lord shut him in. This was the seventeenth day of the second month: the first, or second, of November, in the year 1656 from the Creation. On this day, the historian observes, *were all the fountains of the great deep broken up, and the windows of heaven opened; and the rain was upon the earth forty days and forty nights.*

The writer further observes, that the waters prevailed; that the ark went upon their face; that all the high hills under the whole heavens were covered; that the waters prevailed fifteen cubits upwards; and that the mountains were covered.

Finally, he concludes this part of his narrative with observing, that all flesh died; all in whose

nostrils was the breath of life, of all that was in the dry land; that every living substance was destroyed, which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowls of the heaven; that Noah only remained alive, and they that were with him in the ark; and that the waters prevailed upon the earth an hundred and fifty days.

At the end of this period, that is, about the beginning of the following March, *the waters began to abate. On the seventeenth day of the seventh month, or the beginning of April, the ark rested upon the mountains of Ararat. On the first day of the tenth month; about the middle of June; the tops of the mountains were seen. Forty days from this period, near the close of July, he opened the window of the ark, and sent forth a raven and a dove. The dove returned. Seven days after, he sent forth the dove; which came back to him again with an olive leaf in her mouth. At the end of seven days more he sent her forth again; but she returned no more. On the first day of the first month in the following year, that is, about the middle of September, the earth became visible; and on the twenty seventh day of the second month; about the tenth of November; it was effectually dried.*

Immediately after this, it would seem, Noah and his family left the ark by the direction of God; and were followed by the animals which had accompanied them through their voyage. The patriarch then *built an altar unto the LORD; and took of every clean beast, and of every*

clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savor: and the Lord said in his heart, "I will not again curse the ground any more for man's sake; neither will I again any more smite every thing living, as I have done. While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease."

Of this covenant, afterwards solemnly announced to Noah, God made *his bow*, that is the rainbow, a perpetual token to all the succeeding generations of mankind.

I have summarily recounted the whole of this story for two reasons. The first is, that you might have the whole story before you, as an object of convenient reference, while it is under consideration; the second, that you might distinctly perceive the consistency of the narrative, and the suitableness of the parts to each other. Whether it be true or false, it is consistent. If a deluge were supposed to exist, which should destroy the world, and yet the race of man were to be preserved; it is impossible for the mind to conceive of any events, more perfectly verisimilar, than those which are here recited. The reason here alleged for its destruction, is the only reason, which can be imagined as a proper one. The manner, in which it was accomplished, is the most natural manner within the reach of our minds. The means, by which the race of mankind was preserved, are the only supposable means. The conclusion is the only natural conclusion.

The facts, which here strike the eye as prominent ones, are the following.

1st; That the wickedness of mankind occasioned the deluge.

2dly; That the deluge was accomplished by great rains, and the breaking up of the fountains of the great deep.

3dly; That it was universal.

4thly; That one man only, and his family were preserved.

5thly; That their number was eight.

6thly; That they were saved in an ark.

7thly; That this was built by the direction of God.

8thly; That this man was saved on account of his piety.

9thly; That all the kinds of living creatures, which were on the earth, went into the ark two and two.

10thly; That he made provision for them.

11thly; That, when the deluge abated, the ark rested on Mount *Ararat*.

12thly; That the man sent forth a raven and a dove from the ark; that the dove being sent forth a second time, returned with an olive leaf in her mouth; and that, being sent forth the third time, she came back no more.

13thly; That then the man came out; and offered a sacrifice to God, of the animals which had been preserved in the ark.

14thly; That God then made a covenant with him, that he would destroy the earth no more in the same manner; and appointed the rainbow to be a perpetual token of this covenant.

It will be easily seen, that this list includes every thing which

is material to my design.

The evidence, which I propose to adduce of this stupendous convulsion of nature, will be derived,

I. From the monuments of its existence, which still remain.

II. From the state of mankind, as it is unfolded by history.

III. From tradition.

I. The monuments, which still remain of the existence of this great convulsion, are of many kinds; and are found in most countries, which have been examined with any attention.

1st; The face of the earth extensively appears to have been fashioned into its present form by the operations of the deluge.

There is an appearance of the surface, probably of most countries, certainly of this, which cannot be sufficiently described, perhaps, to make the same impression upon the mind of any person, to whom the description is communicated, which it makes on the eye of actual investigation; and which strongly suggests to such an eye the fact, that the surface was moulded by a deluge. This impression is more the result of successive examinations of many places, than an inspection of one; and of a comparison of many particulars, than the appearance of one. The conviction of the fact is gradually, and insensibly, wrought into the mind, when it was unprepared to look for it; and resembles, not a little, the effect of employing a converging series for the resolution of affected equations. The positions, and forms, of many mountains successively examined; the

passes which occasionally separate them, the confusion of the rocks on their sides, and at their bases; the appearance of lakes, rivers, vallies, plains, defiles, and ravines, are such, as in a great measure compel the mind to realize, that a vast convulsion, operating powerfully in some places, and in some degree in all, has produced the present aspect of the earth. To a traveller it will be difficult to believe, that the existing appearances of these things can be natural, or those which were left by the hand of the Creator. From the accounts, given by many travellers concerning many countries, we are assured, that such appearances are numerous, various, and very widely extended.

Should it be said, that, allowing the changes, supposed, really to have taken place, they may be fairly attributed to earthquakes, and volcanoes; I answer, that these appearances exist in countries, where earthquakes seem never to have operated with any great violence, and where few or no traces of volcanoes are to be found. Such, to a great extent, is the country, which we inhabit. At the same time it is incredible, that earthquakes and volcanoes should operate so extensively, as to affect so great a part of the globe, as that, throughout which these appearances are found.

2dly; It is observed by *Whitehurst*, that the arrangement of the strata on the exterior parts of the globe is such, generally, that they invariably follow each other in a regular succession, both as to thickness and quality; and that by knowing the incumbent stratum, and its arrange-

ment, a perfect knowledge is obtained of all the inferior strata; so far as they have been previously discovered, in the adjacent country. These, as found in England, where the earth has been very extensively perforated to a great depth, and where, therefore, subterranean geography has been peculiarly improved, are

1. Millstone grit.
2. Shale.
3. Limestone.
4. Toadstone.
5. Limestone.
6. Toadstone.
7. Limestone.
8. Toadstone.
9. Limestone.

Between the strata, from No. 3 onward, are found six other, usually called Clays.

All these strata have been abundantly examined in *Derbyshire*.

3dly; On the sides of hills these strata are found lying obliquely.

4thly; At the bottom of vallies, where this obliquity terminates, or where the strata have been separated by a disruption, and where often are found the beds of rivers, the subjacent mass of earth is a confused collection of fragments, of various sorts of substances thrown together in the wildest disorder. This, the ingenious writer observes, "he knows to be the state of all vallies wherein shafts have been sunk."

5thly; Where such ruptures have taken place, and the strata have sunk on both sides so as to descend toward the rupture, the sides of the fracture diverge from the top downward; being wider at every successive de-

gree of the descent. This position follows of course, from the sinking of the strata at any given place; but is inexplicable on any other supposition.

6thly; Wherever such a rupture has existed, miners, when they come to the termination of a vein of ore by the rupture, pass immediately beyond it to the strata on the other side; and there, at the proper depth, regularly discover the same vein again. These facts indicate unequivocally, that the earth, at some former period, has undergone some great convulsion, by means of which solid masses, of an immense extent, have been broken asunder, and assumed new positions totally different from those, in which they originally existed.

To explain, and determine, of what nature this convulsion was, it will be proper to have recourse to facts, of other sorts, but of the same general nature.

The Productions of the earth have, in very many instances, been found in its bowels; where, it is believed, they could not possibly have been deposited, except by a deluge. This is true of many Animals.

Moose-deer, known only as natives of *America*, have been found in *Ireland*.

Elephants, natives of *hot climates only*, have been found in *England*, and various other cold countries. Particularly in *Siberia*, their teeth are found in such quantities, buried in the earth, that they constitute a considerable article of commerce. Very many whole skeletons have been dug up; and a considerable number of bones of the rhi-

noceros, and the buffaloe,* both also natives of warm climates only. These bones are commonly found encompassed by *sea mud, and sea gravel*; and often, by the *exuviae of marine animals*.

In the bank of the *Vilui*, a river of *Siberia*, falling into the *Lena*, lat. 64° N. was found, Dec. 1771, the whole body of a rhinoceros; a native only of the torrid zone. The head was entire. The flesh had become a jelly. The small hair on one side was perfect. The eyelids were not wholly gone; and parts of the tendons remained entire.

This animal was washed partly out by the long wearing of the river, at the foot of a hill, ninety feet high, and constituting a part of its bank. The body was buried so deep, as to have remained perpetually frozen, till a short time before it was found; the sun never thawing more than six or seven feet below the surface, in that climate. This frost preserved it entire. Its decay was owing to the fact that the river gradually wore away the earth, as it was yearly thawed by the sun; and thus in the end, (probably for several successive years,) placed the animal in alternations of heat and frost.

The head, and feet, were brought to the imperial museum at St. Petersburg; where it was seen by Mr. Coxe.

Innumerable other instances, of a nature generally similar, have been published: and might easily be recited here were it necessary.

*What we call the buffaloe is the *Bison*, or *Wild Ox*.

In the same manner the Vegetable Productions of the earth have been found in places, where it is plainly impossible, that they could have been lodged by any cause, except the deluge.

In *Ireland, Great Britain*, and various *European* countries, trees, and parts of trees, have been dug up at great depths below the surface: and some, which have never been natives of the climate, in which they were found. Without insisting upon these, however, I will mention two or three instances in our own country, which it is believed, may serve instead of a thousand.

In the township of *Brook-Haven* on Long-Island, near the middle line of that island, as some people were digging for ore, they found an entire tree at the depth of thirty feet beneath the surface, imbedded in solid earth.

On the same island, and near the same line, was dug, a few years since, on the eastern margin of Hempstead plain, a well, 115 feet deep. At the depth of 108 feet, the workman found a log of wood, three feet in length, and one foot in diameter. The surface of the log was decayed to a small depth: the remainder was sound.

The former of these facts I received from the *Hon. Judge Strong*, of Brookhaven. The latter I had from *Samuel Rowland, Esq.* of Fairfield; at that time my pupil; who was occasionally on the spot, saw the log, received the account from the proprietor, and gave it to me immediately after his return.

The productions of the ocean, such as shells, and the bones of fishes, are found on the land in every part of the world, which has been visited by the foot of science and investigation. Indeed they are so common, as hardly to admit, with propriety, of being particularly mentioned. Yet, as the subject may not have fallen extensively under your observation, it would be improper to dismiss it here without a few remarks.

Fossil-shells are found on the *Alps*; the *Appenines*; the *Pyrenees*; on the top of Mount *Cenis*; and generally in all the elevated parts of Europe; on mount *Atlas*; on mount *Lebanon*; on mount *Ararat*; on the mountains of *Mexico*; and on the *Caatskill* mountains in *New-York*.

They are also found in most of the quarries of stone, and marble in *Italy*, and in the stones, used by the ancient *Romans* in constructing their buildings.

They also abound throughout the chain of mountains, which, commencing in *Portugal* on the *Atlantic*, reaches with some interruption, to the *Pacific Ocean* in *China*; and generally, in most or all others, which have been explored.

In the township of *Paris* (state of *New-York*), a large proportion of the mass of stones, lying on the surface, is made up of escallop shells, and muscle shells, cemented together in a matrix of carbonate of lime. These I have seen.

About six miles beyond the *Genesee* river, I found all the rocks, and stones, bordering on the road for some distance, com-

posed, to the amount of perhaps one third, or one fourth, of the whole mass, of the shells of oysters, escallops, muscles, and periwinkles.

At *Cherry-valley* there is a mass of limestone, horizontally stratified, lying on the surface, to the extent of from three to four acres; embosoming an immense number of oyster shells. This fact I had from the *Hon. Timothy Edwards, Esq. of Stock-bridge.*

In *Virginia*, at a great distance from the ocean, and westward of the Blue Ridge, is a tract of forty thousand acres, covered with oyster shells. Sea-mud also was found in the same region by General *Lincoln.*

In the neighborhood of *Payta* in *Peru*, six hundred feet above the high-water mark, oyster shells are found in such quantities as to furnish all the lime, used by the neighboring inhabitants, more easily than it can be obtained by raking them from the harbor below; where, nevertheless, they abound.

It is perfectly well known, that all these shells are the productions of the living fish only. To remove every suspicion, however, which may exist in any mind, that these shells may have had some other origin, it is to be observed, that among them in some places the shells of the pearl oyster have been dug up; and in them the pearls also; which nothing but that oyster has ever produced.

It is well known to naturalists, that the *purpura* and *pholades* have a long, pointed proboscis, which serves them as a drill to pierce the shells of the living fish, on which they feed. Shells,

thus pierced, are dug up in the earth: an incontestable proof, that they have heretofore contained living fish.

Petrified fish have been found, in many places in *Switzerland*, *Asia*, and *Africa*. In the mountains of *Castravan*, a great number of fishes, of different sorts have been found between the laminæ of stratified white stone, extremely flattened; yet so well preserved, that the minutest marks of their fins, and scales, are distinguishable, and the species easily discriminated, to which each belongs. Several fish found in one of the mountains of *France*, are now to be seen in the mineralogical cabinet, deposited in *Yale College* by Col. *Gibbs*. The laminated stone, by which they were compressed, is carbonate of lime. When the laminæ were separated, each fish was divided, longitudinally, into two nearly equal parts, one of which adheres to each of the laminæ. These specimens were taken from their native beds by the direction, and immediately under the eye, of this gentleman.

The teeth of sharks, and of other fishes, have in various instances been found in the jaws, worn smooth at the extremities, and therefore certainly used by the living animal.

These exuviae have been found also deeply buried in the ground, in instances innumerable.

In *Holland* they have been found an hundred feet below the surface; and in the *Alps* and the *Pyrenean mountains*, under beds of stone, piled over them a thousand feet.

In the autumn of 1776, I went from *Boston* to *Hull*, in com-

pany with General *Lincoln* and several other gentlemen. A number of workmen were at that time employed in digging a well for the use of a fort, which had been begun at that place. The hill, in which it was dug, was not less than 150 feet high. When I was on the spot, the well had been dug to the depth of 60 feet: and from this depth the workmen had thrown out a great number of quahaug, or round clam shells, in a perfect state of preservation. These shells were, therefore, at least 90 feet above high water mark, and sixty feet below the surface. The earth, throughout the whole of this depth, was of the kind, called *the hard pan*; usually so hard as to be dug only with a pick-axe.

In *Georgia* there is an immense bed of oyster shells, commencing in the south bank of *Savannah* river, at the distance of about ninety miles from the ocean, and running across the breadth of the State, several feet beneath the surface.

Generally, marine productions, of many kinds, are found wherever mankind have explored the bowels of the earth, whether on continents or on islands. As they cannot exist without the aid of sea water; it is certain, that this water has been at some time or other wherever they are found. But they exist throughout the world. The waters of the ocean have, therefore, certainly been spread over the world.

Nor are even these all the kinds of monuments, which have been discovered within the surface of the globe. *Mr. Parkinson*, in his *Organic Remains* of

a former world, has rendered it in the highest degree probable, that the coal mines, and the masses of various other combustible substances, are the relics of antediluvian forests, lodged by means of the deluge, in the places where they are now found. The evidence which supports this opinion must, however, be learned from the book itself, for it is incapable of being transcribed within a much less compass than that which is taken by the very respectable writer.

In the year 1462, *Fulgosas* or *Fulgosi* informs us, that some men working a mine near *Berne* in *Switzerland* found an old ship one hundred fathoms deep in the earth. *Pierre Naxis* gives an account of another instance of the same nature.

The Jesuit *Newcombergus* says, that near the port of *Lima* in *Peru*, some people working a gold mine, found an old ship on which were many characters very different from ours. Doctor *Plott* in his natural history of *Staffordshire* says, that the mast of a ship, with a pulley hanging to it, was found in one of the *Greenland* mountains.

Strabo relates in his first book, that the wrecks of ships have been found at the distance of three thousand furlongs, or 375 miles from the ocean.

At *Gergenti*, the ancient *Agri-gentum* in *Sicily*, a few years since were found the bones of several persons of a gigantic stature, somewhat more than 170 feet below the surface of the earth. They were apparently entombed beneath structures of marble, built with huge blocks on which were engraved un-

known characters. Capt. Allen of Bridgeport, in Connecticut, a man of unblemished reputation, who was on the spot, and an eye-witness of these curious facts, has published an account of them.

In the *National Intelligencer* of December 7th, 1811, is the following article:

"A few days ago, in digging a well, by order of Col. Bissel, at Belle Fountaine, at the depth of forty feet, a tooth was found bearing a strong resemblance to that of a human being: what renders this more extraordinary is, that the place where the well is dug, is not the alluvion of any river, but the high land which borders the *Missouri* bottom, where the ground could not have undergone any change, by the gradual operation of natural causes for thousands of years. Before reaching this tooth, various strata of clay were dug through, and from the appearance and situation of the place, it appears almost impossible that any subterraneous vein of water could have passed through, which might have carried the tooth to that place from some other more exposed."

Mr. Whitehurst says, "I have been informed by the very best authority that two wells have been discovered in *North America* walled round with brick, according to the *European* method, and likewise that a plough has been found 60 feet deep by sinking a well for water.

"And we have had a recent instance of many coins being found beneath a large stone about four miles from *Boston*; one of which was lately presented to the *Antiquarian Society*. The coins are round and lettered on both

sides, but whether in *Arabian*, *Turkish*, or *Phœnician* characters, remains to be ascertained; so various are the opinions concerning them."

Note. The two last paragraphs have been inserted here for the purpose of inquiring whether there are any persons now living in this country who have any knowledge of these facts. As Mr. Whitehurst's book is quite a modern publication, it is not unreasonably believed that there may be persons still living, who are able to give the public further information concerning them; particularly that some of the inhabitants of *Medford* may be acquainted with the circumstances which attended the discovery of these coins. If such information can be given, it is solicited through the medium of the *Panoplist*.

The writer of this paper has another object in view in inserting these paragraphs. It is to make them the occasion of proposing to the public, and particularly to the friends of learning and science in *Boston*, the formation of an *Antiquarian Society*, the object of which is to concentrate all information concerning every thing which relates to the ancient state of *America*, and its original inhabitants. For want of some center of communication the various facts which have related to these subjects, so far as they have been hitherto discovered, have been imperfectly investigated, and to a great extent have been lost to the world. To preserve others from perishing in the same manner, nothing is wanting but a depot of intelligence concerning them. Had such a society

existed, the public would not at this time have been so ignorant concerning the numerous fortifications, and other works of art, which have been detected in different parts of this continent.

ON THE PRIVATE INTERCOURSE
OF MINISTERS WITH THEIR
PEOPLE.

THOUGH the minister of the Gospel appears most conspicuously before his people in the services of the pulpit, yet his success as an ambassador of Christ is scarcely less dependent on the faithful discharge of the more private duties of his calling, than on the purity of his doctrines and the fidelity of his preaching. If his sermons are ever so solemn, and his prayers ever so devout, the good to be hoped in consequence of them may be utterly prevented by his lightmindedness or worldly-mindedness in the course of the week. It is therefore of importance that a minister should not only preach well, but enforce the instructions of the Sabbath by a correspondent example in his daily intercourse with his people. Indeed, the true nature of religion is never more apparent, than in the solicitude for the spiritual welfare of his flock, exhibited by an affectionate and faithful pastor in the performance of his more private parochial duties. Ministers are not always sufficiently aware how much the impression made by their public exhortations is weakened by the want of a con-

sistent course of pious example and familiar instruction.

It would probably increase the usefulness of ministers, in a very great degree, if they were to form a habit of making every visit, and every interview, subservient, pretty directly, to the same purposes as preaching. If such a habit were formed, and persevered in, it would greatly strengthen them in the performance of all the duties of their office. It would impress all their acquaintance with the importance, dignity, and consistency of the ministerial character. It would secure the profitable employment of all those seasons of leisure, which must occur in every man's life, and which may be made eminently useful.

Many persons are always on the watch to discover something amiss in the conduct of clergymen, especially of those who are distinguished by the strictness and solemnity of their preaching. And there is nothing on which such persons more readily fasten, than on the levity or worldly-mindedness sometimes discoverable in the conversation of ministers, whose public services might lead us to expect very different things. The honor of religion, and the extent of a minister's influence, are, of consequence, intimately connected with the tendency of his daily example.

It not unfrequently happens, that some members of a family where a clergyman is visiting are very anxious to hear religious conversation. They are perhaps timid about introducing it themselves, and wait in constant expectation that it will be

introduced by him, whose peculiar duty they suppose it to be. The time passes away; and politics, or other general topics of a worldly nature, usurp those moments which might have been turned to the best account, but have in fact been worse than lost by the want of faithfulness or judgment in the minister. Though men are naturally averse to religion, yet such is the power of conscience that many, who can make no pretensions to piety, are much more ready to hear religious conversation than we should previously suspect.

Experience has abundantly shewn, that those ministers who have resolutely and boldly conversed upon religion, in almost all circumstances, have been much more useful than they would have been, had they yielded to timidity and a desire to please men. I say *resolutely* and *boldly*; for it requires great courage and resolution to speak for God in all our intercourse with a wicked world.

Let ministers consider well the various motives by which they are urged to *preach Jesus Christ from house to house*; let them ponder on the everlasting consequences which will follow from their daily intercourse with mankind; let them meditate on the value of immortal souls; let them remember their peculiar obligations to the people of their charge; let them pray for wisdom to discern, and ability to practise all their duties; and let them commit the effect of their labors to Him, *whose they are, and whom they serve*.

A. B.

ON THE CHARACTER OF ST. PAUL.

To the Editor of the Panoplist.

DEAR SIR,

If, in your opinion, the following letter, "upon the character of St. Paul, prior to his conversion, and the nature of that change," may be useful, it is respectfully submitted to your disposal.

Rev. and dear Sir,

You undoubtedly recollect the substance of our conversation, at our last interview, relative to the character of St. Paul previous to his conversion, and the nature of this change. Unhappily we disagreed on that subject, which, in my view, is of great importance. I understood you to say, if not precisely in the same words, yet in substance, that in your opinion St. Paul was a saint, or pious man, previous to the extraordinary events, which happened to him on his way from Jerusalem to Damascus; and, had he died before that time, you have no reason to believe that he would not have gone to heaven. I understood you to say, further, that you considered his conversion as a mere change of religious sentiments from Judaism to Christianity. And as you challenged me to prove the contrary, particularly from the writings of Paul himself, I have thought it my duty to accept the challenge, though with humility and diffidence. As I consider you in a very great and dangerous error on this interesting subject, especially as you are a public teacher of religion, it is my fervent prayer, that I may be enabled, by Divine aid, to cast some

light upon the subject, even in your view.

I shall now attempt to prove, that the conversion of Paul was not only a change of religious sentiments, but a change of heart and affections; not only a change from Judaism to Christianity, but from a state of enmity and impenitence against God to a state of cordial friendship and reconciliation to Him.

As we are undoubtedly agreed, that, subsequent to his conversion, Paul was a very pious saint, and exceedingly active and useful in building up the Church of Christ, it is only necessary for me to prove, that, prior to his conversion, he was not a pious man, or saint, but an impenitent and unrenewed sinner.

Suffer me, Sir, to premise, that we are unquestionably agreed in many particulars in the character of Paul anterior to his conversion; that he was of Jewish extraction, of the sect of the Pharisees, a man of superior powers of mind; that he was liberally educated under the tuition of Gamaliel, a celebrated doctor of the law; that he was instructed, in the most accurate manner, in the law of Moses, and in the tradition of the elders; and, of course, that he was well acquainted with the writings of Moses and the prophets.

But, Sir, I have yet to learn, that, with all his natural endowments and extraordinary advantages, any solid reasons may be adduced in favor of his being a man of real piety and goodness.

His own declarations warrant us in considering him, antecedent to his conversion, as a bigoted, self-righteous Pharisee, well acquainted with the letter of the

Divine law, but totally ignorant of its real requirements and spiritual extent. Consequently he was unacquainted with the state of his own heart, and the real character of his life. Hence, in the 7th chapter of his Epistle to the Romans, discoursing on the nature of the Divine law, he frankly confesses, "*I was alive without the law once, but when the commandment came, sin revived, and I died.*" If he were a pious man previous to his conversion, what did he mean by these declarations? What did he mean by asserting, that he was "*without the law once?*" Was he not from a child brought up, and instructed in the law by a learned and celebrated doctor of the law? What did he intend by his being "*ALIVE without the law once?*" Can he refer to his natural life? Would there be any sense or meaning in such an interpretation? This you will not pretend. What did he mean by saying, "*but when the commandment came?*" In what manner, and at what time, did the commandment come to him? Surely he could not refer to the time when he was first instructed in the letter of the Divine law. This, I presume, you will not say. What did he mean by saying, "*sin revived, and I died?*" This, he asserts, took place when the commandment came. Upon the supposition that Paul was a pious man, or saint, previous to his conversion, it is very difficult to assign any satisfactory meaning to the passage just cited. But upon the supposition that, at the time of his conversion, the eyes of his mind were opened, and his heart renewed, this passage is full of meaning. Until

the time of his conversion, he had no idea that the Divine law extended to the inward desires and affections of the heart. Through his ignorance of the spiritual meaning and extent of the law, he was ignorant of inward sin, or sinful affections. Hence, he says, "*I had not known sin but by the LAW; for I had not known lust, except the law had said, Thou shalt not COVET.*"

By these declarations of Paul, therefore, "*I was alive without the law once; but when the commandment came, sin revived, and I died,*" we may understand him as intending to convey the following sentiments. "Once, that is, prior to my conversion, I was without any just or right knowledge of the Divine law. I considered it as extending to mere outward actions, and not as searching the thoughts and intents of the heart. Hence being a strict observer of the ceremonies and externals of the law, "*I was ALIVE.*" I felt strong and secure in my own righteousness; and was ready to say, in imitation of a brother Pharisee, "*God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week. I give tithes of all that I possess.*" "*But when the commandment came,*" that is, when I was brought to a right understanding of the law, and enabled to see that it forbids every sinful desire and affection of the heart, "*sin revived;*" that is, I had an impressive sense of the wickedness of my heart, and of the numerous sins with which I could be acquainted only by a knowledge of the spirituality and extent of the law; "*and I died;*"

that is, I became sensible that I was spiritually dead, and unable to save myself by the obedience of the law."

This I consider as a just exposition of the above-cited passage. Hence I infer, that we have the plain, explicit, and solemn confession of Paul himself, that, before his conversion, he was a blind, impenitent, self-righteous, and self-confident sinner.

But as you invite me to prove this position from the declarations of Paul upon the subject, I will attempt further proof from his own writings.

In his first Epistle to Timothy, 1st chapter, he says, "*This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners; of whom I am CHIEF. Howbeit for this cause I obtained mercy, for a pattern to them which should hereafter believe on him to everlasting life.*" Was Paul the chief of sinners? Did God exercise mercy towards him for a pattern or encouragement to *other sinners* to repent, and believe the Gospel? Did he pluck him as a brand from the burning in the midst of his madness and rage in persecuting the humble followers of Christ even unto death; and could he have been a saint when the chief of sinners, and previous to this signal display of Divine mercy? Does not the supposition involve the most glaring confusion of terms and characters? Reflect, my friend, seriously on the subject.

If further proof from the writings of Paul be required, attend to the following passage in his first Epistle to the Corinthians, 15th chapter, where, speaking of

Christ, he says, "*And last of all he was seen of ME also, as of one BORN out of due time. For I am the least of the apostles that am not meet to be called an apostle, because I persecuted the Church of God.*" Here the apostle alludes to the time of his sudden and unexpected conversion, when he was enabled to see Christ, and believe in him. As if he had said, "After having appeared to Cephas, to the twelve, and to above five hundred brethren at once, he was seen of me also; and I was born again, though out of due time, inasmuch as I ought to have believed in him at a much earlier period." If Paul was born again, or regenerated at the time when Christ appeared to him on his way to Damascus, as this text obviously asserts, surely, prior to that time, he could not have been a pious man, but must have been an impenitent sinner. Can you possibly avoid this conclusion?

As the Scriptures abound in declarations to my purpose, I will attempt further proof. Paul is described in the 9th chapter of the Acts of the apostles, which contains a circumstantial account of his conversion, as a *most malicious* persecutor of the followers of Christ; as offering himself a volunteer in this cruel and infernal employment; as going to the high priest, and desiring of him letters to Damascus to the synagogues, "*that if he found any of this way,*" that is, Christians, "*whether they were men or women, he might bring them bound to Jerusalem;*" as "*breathing out threatenings and slaughter against the disciples of the Lord.*" In the 22d chapter of the same book, in his defence

before the chief captain and the multitude, he relates the circumstances of his birth, education, persecution, and conversion; and frankly confesses, that he "*persecuted this way unto the death, binding and delivering into prison both men and women.*" He also confesses that he was consenting, and accessory to the death of Stephen, the first Christian martyr; that he kept the raiment of them that slew him.

In the 26th chapter of Acts, defending himself before king Agrippa, he again acknowledges, "*Many of the saints did I shut up in prison, having received authority from the Chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even to strange cities.*"

In Paul's first Epistle to Timothy, 1st chapter, he writes, "*And I thank Jesus Christ our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before*" (that is my conversion) "*a BLASPHEMER, and a PERSECUTOR, and INJURIOUS.*"

This, Sir, is the testimony which we have from Paul himself respecting the character of his heart and life, previous to his memorable conversion. Now, suffer me to ask, can a person of this description be justly considered as a pious, or good man? Were a person to die in this state, should we have any ground to entertain hope concerning him? Can a mad and malicious persecutor of the Church of Christ; can one who volunteered

his services in this diabolical work, having sought authority and commission from the chief priests; can a person, whose cruelty, ferocity, and rage were such, that he spared neither age nor sex, but persecuted, bound, imprisoned, and delivered unto death the innocent and inoffensive Christians; can one, whose industry, zeal, and perseverance, in this impious and savage work, were without a parallel; can one, I say, of this description lay any claim to the character of a saint? Can a person, who was a profane blasphemer; and who even compelled others to blaspheme the sacred name of Jesus, can an *"injurious" person, a reviler and oppressor*; can such a monster in human form with any propriety be considered as pious or good? If one of this description has any claim to the epithet pious, or saint, why not Nero, Caligula, and even Judas Iscariot? If we attend to the temper and conduct of Paul, prior to his conversion; if we regard his own testimony upon the subject, have we not almost every characteristic quality of a hardened and impenitent sinner? If such qualities as he possessed do not constitute an impious and wicked person, permit me to ask, what qualities can? If Saul of Tarsus was a pious man, antecedent to his conversion, who is not?

Will you now, Sir, suffer me to state and reply to some objections, which, in the course of our conversation, you offered against my view of the character of Paul, previous to his conversion? You objected that he was born and educated in the Jewish religion; that he was strict and

conscientious in supporting that religion against what he considered as a heretical sect of innovators; that he thought he was doing right; that what he did he did ignorantly in unbelief; that he was one who belonged to the strictest sect of the Jews, a *Pharisee*. In support of his character as a pious man, you quoted the following words of his, "*I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth,*" Acts xxvi, 9. "*I was taught according to the perfect manner of the law of the fathers; and was zealous toward God, as ye are all this day,*" Acts xxii, 3. You conclude that, in consequence of his sincerity and conscientiousness, even in persecuting the Church of Christ, he must have been a good man, at that time. I believe I have stated your arguments fairly, and candidly.

In reply, I would observe, It is granted that Paul was sincere, and conscientiously thought that he was doing right in persecuting the Christians. But, Sir, does this make it right? This I know you will not pretend. Will such an erroneous opinion, as he entertained, authorize us to say, that he was a pious or good man? Will it prove any thing more, than that his understanding was darkened, being alienated from the life of God through the ignorance that was in him, because of the blindness of his heart? See Eph. iv, 18.

The apostle Peter accuses the Jews of having "*killed the prince of life, whom God hath raised from the dead.*" He says, "*And now, brethren, I know that through IGNORANCE ye did it,*"

as did also your rulers. Repent ye, therefore, and be converted, that your sins may be blotted out." The Savior prays for his crucifiers on the cross, "*Father, forgive them, for they know not what they do.*" Dare you advocate the piety and goodness of these murderers of our Divine Lord? Will you venture to call them saints? Why not? Have you not as much reason to consider them as pious and good, as you have to consider Paul as being of this character, prior to his conversion? Paul persecuted Christ in his followers, "*ignorantly in unbelief.*" The Jews and Paul were engaged in the same cause. *They both* did what they did "*ignorantly in unbelief;*" and if the *latter* were a pious man, why not the *former*? Aggravating circumstances, it is true, attended the persecution of Paul which did not attend that of the Jews in general, who crucified Christ. He was a man of uncommon mental powers, liberally educated, acquainted, or might have been acquainted, with the resurrection of Christ and the extraordinary events of the day of Pentecost. But what enormities have been too great for even great, learned, wicked men to commit through an evil heart of unbelief? Having their understanding darkened through the blindness and wickedness of their hearts, they have even "*verily thought that they ought to do many things contrary to the name of Jesus of Nazareth.*"

If Paul's infidelity may be argued in favor of his being a good man; why may not the infidelity of Voltaire and Thomas Paine be urged in favor of their piety and goodness.

You will undoubtedly admit that there are two kinds of ignorance, voluntary and involuntary. For our conduct in consequence of the latter kind we are not accountable; but for our conduct in consequence of the former we *are* accountable. Will you presume to assert that Paul's ignorance and consequent unbelief were *involuntary* and *blameless*? Will you hazard such a supposition in his favor? Was not his ignorance, under such favorable circumstances for acquiring knowledge, his own fault and crime? Was there any thing in the law of Moses, or in the writings of the prophets, with which he was well acquainted, that would justify such malignant persecution? Had he not sufficient evidence at his command to satisfy a humble and pious soul, that Jesus was the true Messiah? Was he not acquainted with the prophecies respecting Christ? Did not the Savior appear at the time, assume the character, and suffer in the manner, described by those prophets, whose writings he professed to believe? If he did not witness the miracles of Christ, though it is by no means improbable that he did, since his conversion is supposed to have taken place not more than two or three years after the Savior's ascension, he unquestionably saw the miracles, and heard the conclusive arguments of the apostles. I again ask, are his ignorance, unbelief, and unrelenting persecution, under such advantages for correct information, compatible with the character of a saint? I am ready to admit that the ignorance and unbelief of Paul exonerated him

from the guilt of the unpardonable sin; and hence this chief of sinners obtained mercy. I have nothing further to offer in favor of his character previous to his conversion.

In support of Paul's piety and goodness, anterior to his conversion, you urge his belonging to *the strictest sect of the Jews, his being a PHARISEE*. It is granted, *he was a PHARISEE*. But, if we attend to his own declarations upon the subject, I think it will appear evident, that *he did not place that dependence upon his pharisaical righteousness which you appear to do*. Would it not have been the last argument which he would have urged in his own favor? To the Philippians he writes, "*If any man thinketh that he hath whereof he might trust in the flesh, I more; circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, as touching the law, a PHARISEE. But what things were gain to me, those I counted loss, for Christ.*"

Let us attend to the general character of the Pharisees. Who were guilty of blasphemy against the Holy Ghost? - Who maliciously ascribed the miracles of Christ to the infernal agency of Beelzebub? Who rejected the Savior against the clearest evidence? Who were his false accusers? Who conspired against him, and delivered him to be crucified? Who were actually guilty of his blood? Who hired the Roman soldiers to utter a malicious falsehood respecting his resurrection, with a view to prove him a liar, and thereby discredit his religion? Who persecuted unto death the apostles

and followers of Christ? Were not these the PHARISEES? How did our Savior regard this *strict sect* of the Jews? Acquainted with the secrets of their hearts, did he not say unto them "*Ye serpents, ye generation of vipers! how can ye escape the damnation of hell?*" "*Ye are of your father the devil, and the lusts of your father ye will do.*" To his disciples he said, "*Except YOUR righteousness shall exceed the righteousness of the SCRIBES and PHARISEES ye shall in no case enter into the kingdom of God.*" Did he not say, that even *publicans and harlots* go into the kingdom of God before *them*? Need I remind you of the loathsome objects to which he compared them, to painted sepulchres, and the like, which were emblematical of their sanctimonious and hypocritical appearance, and inward pollution. Shall I invite your attention to the awful and reiterated woes which our Divine Lord denounced against them? To this sect belonged *Paul*. This was his character, and these were his companions. Now, Sir, with this view of his character, excuse me when I say, that instead of believing with you that, prior to his conversion, he was a *pious man*; I am constrained to believe his own declarations concerning himself, especially, when he spoke, and wrote under the direction of the Holy Spirit; viz. *that he was a self-righteous Pharisee, criminally ignorant of the wickedness of his own heart and life; that he was a blasphemer; that he caused others to blaspheme; that he was an injurious person; that he was a malicious persecutor of the disciples of*

Christ; that he was a murderer; yea, that he was the chief of sinners. Should you object that Paul might be an honorable exception to the general character of the Pharisees, I must observe, that he himself makes *no exception* in his own favor; that *his character will warrant none*; that our Savior spoke of them without *any exception*; and, of course, we have no right to make any.

In the review of the subject of this letter, which I have protracted beyond what I intended, it is obvious to observe, that the supposition that St. Paul's conversion was a mere change of religious sentiments from Judaism to speculative Christianity appears unwarrantably to diminish the magnitude and importance of the change produced in him on his way to Damascus. It certainly falls short of the description which the Scriptures afford us of that interesting event. Can we reasonably suppose that Christ would have appeared to him in so wondrous a manner merely to correct his religious opinions? The fact is, his heart was unrenewed, and opposed to the humbling doctrines of the Gospel. He hated these doctrines, and those who taught them, because they destroyed his hopes, and exposed his pharisaical righteousness. He was under the influence of a carnal mind, which is enmity against God; and nothing short of a Divine power could open the eyes of his mind, discover to him the spirituality of the Divine law, subdue the enmity of his heart, and cause him to submit to a persecuted Savior. Hence, when his Divine Lord appeared in his glorious effulgence, clothed with

almighty power, his understanding was enlightened, and his heart was changed. Immediately the cruelty of the savage, the ferocity of the tiger, and the impiety of the Pharisee, which he possessed when he left Jerusalem, gave way to the docility of a child, and the mildness of a lamb, with which he entered Damascus. Instead of enmity and persecution against the Savior and his followers, he was all tenderness and submission. The language of his heart and lips was "*Lord, what wilt thou have me to do?*" Instead of "*breathing out threatenings and slaughter against the disciples of the Lord,*" he breathed out penitential emotions and devout supplications to his persecuted, but merciful Savior. He was then willing to renounce the most alluring worldly considerations, the ease, the riches, and the preferments of this life; and to encounter poverty and distress, hunger and nakedness, persecution and death, in the active and persevering services of his Master. Indeed he did not hesitate a moment; but, being divinely called, he actually engaged in the cause which he had been wont to oppose with so much virulence; and persevered amid a thousand perils even until death. Most cheerfully did he sacrifice his life; and died a martyr to the truth. How great and astonishing was the change, not only in sentiments; but in affection and conduct, a change which corresponded with the power which effected it.

Since Paul was such a remarkable monument of the Divine sovereignty and mercy, since this persecuting blasphemer,

this chief of sinners was so unexpectedly and so suddenly arrested in his impious career, and plucked as a brand from the burning, and called by the will of God to be an apostle of Christ, need we wonder that he delighted so often, and so copiously to expatiate upon the sovereignty of God, and upon the richness and freeness of Divine grace. Well might he say, "*By the grace of God I am what I am.*"

And now, my friend, suffer me to entreat you cordially and prayerfully to review this subject, which is so interesting to all. It is peculiarly so to us, who are professed ministers of Christ. If we err essentially in a subject of this magnitude, will it not be inconceivably dangerous to ourselves, and to those who hear us? Shall we not be liable to err upon other subjects of equal importance? We need fear, and tremble, and pray, lest we be "*blind leaders of the blind.*" Woe be unto us if we preach any other Gospel than that con-

tained in the Scriptures. We watch for souls as those, who must give an account. We are under the most solemn obligations "*to declare the whole counsel of God,*" whether the people will hear, or whether they will forbear. "*Woe unto them that call evil good, and good evil; that put darkness for light and light for darkness; that put bitter for sweet, and sweet for bitter.*" How inconceivably dreadful must be our situation, in the day of final retribution, if found among the number of those, of whom the Judge will say, "*They have healed also the heart of the daughter of my people slightly, saying, peace, peace, when there is no peace.*"

That you and I may be enlightened with the knowledge of the truth as it is in Jesus, and escape that awful condemnation, is the sincere desire and fervent prayer of

Your affectionate friend,
VERUS.

SELECTIONS.

ACCOUNT OF THE REVIVAL OF RELIGION IN BOSTON, A. D. 1740; WRITTEN BY THE REV. MR. PRINCE, AND PUBLISHED IN THE CHRISTIAN HISTORY.

(Continued from p. 320.)

FROM the year 1738, we received accounts of the Rev. Mr. Whitefield, as a very pious young minister of the church of England, rising up in the spirit of the reformers, and preaching their doctrines first in England and then in America, with surprising power and success:

which raised desires in great numbers among us to see and hear him. And having received invitations to come hither; he from Georgia and South Carolina arrived at Rhode Island on Lord's-day, September 14, 1740, and the Thursday evening after came to Boston.

Next day, in the afternoon, Dr. Sewall and myself made him a visit: found several ministers and other gentlemen of the town with him, and that Dr. Colman and Mr. Cooper had engaged him to preach this afternoon in

their house of public worship: and in about an hour we went to the place, which was quickly crowded with two or three thousand people. He began with a short and fervent prayer: and after singing, took his text from John xvii, 2. Gave us a plain, weighty, regular, discourse: representing that all our learning and morality will never save us; and without an experimental knowledge of God in Christ, we must perish in hell for ever. He spake as became the Oracles of God in demonstration of the spirit and of power. And especially when he came to his application, he addressed himself to the audience in such a tender, earnest, and moving manner, exciting us to come and be acquainted with the dear Redeemer, as melted the assembly into tears.

Next morning, at Dr. Sewall's and my desire, he preached at the South Church, to further acceptance.

He spake with a mighty sense of God, eternity, the immortality and preciousness of the souls of his hearers, of their original corruption, and of the extreme danger the unregenerate are in; with the nature and absolute necessity of regeneration by the Holy Ghost; and of believing in Christ, in order to our pardon, justification, yielding an acceptable obedience, and obtaining salvation from hell and an entrance into heaven. His doctrine was plainly that of the Reformers: declaring against putting our good works or morality in the room of Christ's righteousness, or their having any hand in our justification, or being indeed pleasing to God while we are totally unsanctified,

acting from corrupt principles, and unreconciled enemies to him: which occasioned some to mistake him as if he opposed morality. But he insisted on it, that the tree of the heart is by original sin exceedingly corrupted, and must be made good by regeneration, that so the fruits proceeding from it may be good likewise: that where the heart is renewed, it ought and will be careful to maintain good works; that if any be not habitually so careful, who think themselves renewed, they deceive their own souls: and even the most improved in holiness, as well as others, must entirely depend on the righteousness of Christ for the acceptance of their persons and services. And though now and then he dropped some expressions that were not so accurate and guarded as we should expect from aged and long studied ministers; yet I had the satisfaction to observe his readiness with great modesty and thankfulness to receive correction as soon as offered.

In short, he was a most importunate wooer of souls to come to Christ for the enjoyment of him, and all his benefits. He distinctly applied his exhortations to the elderly people, the middle aged, the young, the Indians and negroes; and had a most winning way of addressing them. He affectionately prayed for our magistrates, ministers, colleges, candidates for the ministry, and churches as well as people in general: and before he left us he in a public and moving manner observed to the people, how sorry he was to hear that the religious assemblies, especially on lectures, had

been so thin, exhorted them earnestly to a more general attendance on our public ministrations for the time to come, and told them how glad he should be to hear of the same.

Multitudes were greatly affected and many awakened with his lively ministry. Though he preached every day, the houses were exceedingly crowded: but when he preached in the common, a vaster number attended: And almost every evening the house where he lodged was thronged, to hear his prayers and counsels.

Upon invitation he also preached in several neighboring towns, travelled and preached as far as York, above seventy miles northeast of Boston; returned thither; gave us his farewell affectionate sermon, Lord's-day evening, October 12. Next morning left us; travelled westward, to Northampton; thence through Connecticut, New-York and New-Jersey, to Philadelphia, and thence sailed to South-Carolina. And as far as I could then see or learn, he parted in the general esteem and love both of ministers and people: and this seemed to continue until the Journal of his Travels in New-England, came abroad, wherein some passages offended many, and occasioned their reflections on him.

But upon Mr. Whitefield's leaving us, great numbers in the town were so happily concerned about their souls, as we had never seen any thing like it before, except at the time of the general earthquake.* And their

*Though people were then generally frightened and many awakened to such a sense of their duty as to of.

desires were excited to hear their ministers more than ever: So that our assemblies both on lectures and Sabbaths were surprisingly increased, and now the people wanted to hear us oftener. In consideration of which a public lecture was proposed to be set up at Dr. Colman's church, near the midst of the town, on every Tuesday evening.

Lord's-day afternoon, Oct. 19, public notice was there given of the proposed lecture to be on the Tuesday evening following: which the religious people in general received with so much joy, that when the evening came, the house seemed to be crowded as much as if Mr. Whitefield was there. It was the first stated evening lecture in these parts of the world: And the venerable Dr. Colman began it with a most suitable and moving sermon; forthwith printed. The title whereof is this:

"Souls flying to Jesus Christ, pleasant and admirable to behold: A Sermon preached at the opening an Evening Lecture in Brattle-Street, Boston, Tuesday, October 21, 1740: By Dr. Colman: to a very crowded audience: and printed at the desire of many."

And thus the Doctor began the Sermon:

"Isai. lx, 8. *Who are these that fly as a cloud, and as the doves to their windows?*

fer themselves to our communion; yet very few came to me then under deep convictions of their unconverted and lost condition, in comparison of what came now. Nor did those who came to me then, come so much with enquiry, what shall we do to be saved, as to signify they had such a sense of their duty to come to the Lord's Table that they dare not stay away any longer.

"It is a pleasant and wondrous thing, to see souls flying to Jesus Christ, to the means of grace and salvation which he has ordained and sanctified, and into his church. If this were not the proper and natural sense of the Prophet's words, I would not have chose them for the opening of the present lecture.

"Our dear people, your ministers have with pleasure seen you in weeks past, old and young, parents and children, masters and servants, high and low, rich and poor together, gathering and passing as *clouds* in our streets, and *doves* on the wing in flocks flying to the doors and windows of our places of worship, and hovering about the same, those that could not get in.

"The fame of a singular fervent and holy youth, and extraordinary servant and minister of Jesus Christ, (who makes his angels spirits, and his ministers a flame of fire) had prepared you for this visit; and with raised expectations we received him even as an angel of God for Jesus sake; as the Apostle St. Paul was received by the churches in Galatia.

"God gave him a wonderful manner of entrance among us, just as in other places before us, among the brethren of our denomination; and we were sometimes melted together in tears, ministers and people, parents and children, under the commanding addresses of love to his Savior and our souls. We led you with a visible pleasure in our faces to the solemn and great assemblies and looked on you there with great satisfaction, in your uncommon regards to the beloved servant of Christ,

for the truth's sake that dwelleth in him, and the love of the Spirit filling him, and reigning in his ministrations to us.

"And now our beloved brethren and sisters, you and your children, we are going to prove, confirm, and increase, by the will of God, the seeming good dispositions begun or revived in you, towards Christ and his word, in a just and reasonable pious care and solicitude for your salvation.

"Mr. Whitefield once and again in his admonitions to you, and also in his fervent, righteous and effectual prayers for you (by the will of God) led you into this trial and proof of yourselves; 'Whether when he was gone from us, you would better attend on the ministry of your own pastors, both on Sabbaths and lectures?' For he had heard (and it was but too true) that there had been a very great defect in this point among you before he came. Some of your ministers, therefore, now make a new tender of themselves to you, in the fear and love of God, in this new lecture, for the service of your souls, if you will encourage them by something of a like attendance on it, as we have lately seen you give to the word preached. We preach the same Christ, the same doctrines of grace, according to godliness, with the same Gospel motives and arguments, applications to conscience, and supplications to God for you. We would look on the fields, and behold them white for the harvest, and desire to enter into it; if by the help of God we may cherish the impressions made on any of your souls, and carry

them on, clenching the nails driven by the master of assemblies that has been sent among us. For though we are elder ministers, and have been many years before him in the service of souls, and he like David going against Goliath, in the sight of the armies of Israel, has been seen to be but a youth and strippling; yet we are not unwilling or ashamed to come and serve after him, in the battles of our Lord, and in the victories of his grace. You have seen as it were, a young Elias, or the Baptist risen again, a burning and a shining light, and you were willing for the season to rejoice in his light and heat: May we now preach and you hear for the future with more life and spirit, diligence and constancy; and by the will of God with new success. But we mean not, brethren, at this lecture only, but on every Sabbath and every lecture in the town; and more particularly on the public Thursday lecture; which has been shamefully neglected by the town.

"To come then to my text, which I acknowledge the late concourse to the word among us, has led me to choose. I would now look round on the present assembly, and look back on our past assemblies, and say to you:

"Who are these that fly as a cloud, and as the doves to their windows?"

The Tuesday evening after, the Rev. Dr. Sewall preached the lecture in the same place; and the house was then also greatly crowded with attentive hearers; and so it continued to be on these lectures for many months after.

Upon the Rev. Mr. Gilbert Tennent's coming and preaching here, the people appeared to be yet much more awakened about their souls than before. He came, I think, on Saturday, Dec. 13, this year; preached at the new North on both the parts of the following day, as also on Monday, in the afternoon, when I first heard him, and there was a great assembly.

He did not indeed at first come up to my expectation; but afterwards exceeded it. In private converse with him, I found him to be a man of considerable parts and learning; free, gentle, condescending: and from his own various experience, reading the most noted writers on experimental divinity, as well as the Scriptures, and conversing with many who had been awakened by his ministry in New-Jersey, where he then lived, he seemed to have as deep an acquaintance with the experimental part of religion as any I have conversed with. And his preaching was as searching and rousing as ever I heard.

He seemed to have no regard to please the eyes of his hearers with agreeable gesture, nor their ears with delivery, nor their fancy with language; but to aim directly at their hearts and consciences, to lay open their ruinous delusions, shew them their numerous, secret, hypocritical shifts in religion, and drive them out of every deceitful refuge wherein they made themselves easy, with the form of godliness without the power. And many who were pleased in a good conceit of themselves before, now found, to their great distress, they were only self-deceived hypocrites. And though while

the discovery was making, some at first raged, as they have owned to me and others; yet in the progress of the discovery many were forced to submit; and then the power of God so broke and humbled them, that they wanted a further and even a thorough discovery; they went to hear him, that the secret corruptions and delusions of their hearts might be more discovered; and the more searching the sermon, the more acceptable it was to their anxious minds.

From the terrible and deep convictions he had passed through in his own soul, he seemed to have such a lively view of the Divine Majesty, the spirituality, purity, extensiveness, and strictness of his law; with his glorious holiness, and displeasure at sin, his justice, truth, and power in punishing the damned; that the very terrors of God seemed to rise in his mind afresh, when he displayed and brandished them in the eyes of unreconciled sinners. And though some could not bear the representation, and avoided his preaching; yet the arrows of conviction, by his ministry, seemed so deeply to pierce the hearts of others, and even some of the most stubborn sinners, as to make them fall down at the feet of Christ, and yield a lowly submission to him.

And here I cannot but observe that those who call these convictions by the name of religious frights or fears, and then ascribe them to the mere natural or mechanical influence of terrible words, sounds, and gestures, moving tones or boisterous ways of speaking, appear to me to be not sufficiently acquainted with

the subjects of this work, as carried on in the town in general, or with the nature of their convictions; or at least as carried on among the people I have conversed with. For I have had awakened people of every assembly of the Congregational and Presbyterian way in town, in considerable numbers repairing to me from time to time; and from their various and repeated narratives shall show the difference.

I do not remember any crying out, or falling down, or fainting, either under Mr. Whitefield's or Mr. Tennent's ministry all the while they were here; though many, both women and men, both those who had been vicious, and those who had been moral, yea, some religious and learned, as well as unlearned, were in great concern of soul. But as Dr. Colman well expressed it in his letter of November 23, 1741, "We have seen little of those extremes or supposed blemishes of this work in Boston, but much of the blessed fruits of it have fallen to our share. God has spoken to us in a more soft and calm wind; and we have neither had those outcries and faintings in our assemblies, which have disturbed the worship in many places; nor yet those manifestations of joy inexpressible, which now fill some of our eastern parts."*

As to Mr. Whitefield's preaching; it was, in the manner, moving, earnest, winning, melting; but the mechanical influence of this, according to the usual operations of mechanical powers,

*His letter at the end of Mr. Edwards's Sermon, of the distinguishing marks of a work of the Spirit of God. Printed at London, in 1742.

in two or three days expired, with many in two or three hours; and I believe with the most as soon as the sound was over, or they got out of the house, or in the first conversation they fell into. But with the manner of his preaching wherein he appeared to be in earnest, he delivered those vital truths which animated all our martyrs, made them triumph in flames, and led his hearers into the view of that vital, inward, active piety, which is the mere effect of the mighty and supernatural operation of a Divine power on the souls of men; which only will support and carry through the sharpest trials, and make meet for the inheritance of the saints in light. His chief and earnest desires and labors appeared to be the same with the apostle Paul for the visible saints at Ephesus; viz. that they might know (i. e. by experience) what is the exceeding greatness of his power (i. e. the power of God) to us-ward who believe, according to the working of his mighty power which he wrought in Christ when he raised him from the dead. Eph. i. And they were these things, and this sort of preaching with surprising fervency that the Holy Spirit was pleased to use as means to make many sensible

they knew nothing of these mighty operations, nor of these vital principles within them; but that with Simon Magus, who was a visible believer and professor of Christ and his religion, they were in the gall of bitterness, and in the bond of iniquity; i. e. in the state, pollution, guilt, and power of sin, which is inexpressibly more disagreeable to the Holy God than the most bitter gall to men, and will be bitterness to them, without a mighty change, in the latter end.

It was by such means as these, that the Holy Spirit seized and awakened the consciences of many; and when the mechanical influence on the natural passions ceased, still continued these convictions, not only for many days, but weeks and months after the sound was over; yea, to this very day with some; while they excited others to an earnest and persevering application to Jesus for his Spirit to quicken them, till they came to an hopeful perception of his quickening influence in them; and while in others, the sovereign and offended Spirit leaving off to strive, these convictions in their consciences, and the effects thereof, have either sooner or later died away.

(To be continued.)

REVIEW.

XXVII. *A Sermon, preached Aug. 11, 1811, for the benefit of the Portsmouth Female Asylum; also, with some omissions, for the Roxbury Charitable Society, Sept. 18, 1811. By EDWARD D. GRIFFIN, D. D. Pastor of Park Street Church, Vol. IV. New Series.*

Boston. Published for both Societies. Boston; Munroe and Francis.

If there is any one subject in the whole system of Christian doctrines and morals, on which the professed Christians of this country peculiarly need line upon line.

and precept upon precept, it is the subject of **EVANGELICAL BENEFICENCE**, or that liberal, charitable, and public spirited use of money and influence, which is inculcated throughout the Bible, and is imperiously demanded by the present state of the Church and of the world. To what causes the apathy of Christians on this subject is owing, and how their imperfect views of the duty of charity are to be accounted for, we may possibly hereafter take some opportunity of shewing. Certain it is, that many professors of strict religion hold their purse-strings with a most pertinacious grasp, even when they cannot deny that the objects, for the encouragement of which application is made, are deserving of public favor. Certain it is, that the avarice of too many such professors affords occasion to reproach them with the unproductiveness of their faith, and the barrenness of their religious system;—an occasion not likely to be passed over in silence by the Infidel, or the Latitudinarian. It is also certain, that unless the attention of our churches shall be awakened to the calls upon their beneficence, which are perpetually recurring at the present day, those great exertions which are necessary to the promulgation of the Gospel among the heathen cannot be made, and a future generation must have the praise of being the common benefactors of mankind.

In many parts of the Christian world, the professors of strict religion have consisted principally of the poor, the oppressed, and those so destitute of influence, that they were totally unable to

make any great and united effort for the extension of the Gospel. But our churches cannot plead poverty as a reason for their inactivity in this cause. God has wonderfully blessed the people of the United States with worldly prosperity. The wealth of the country has doubled and quadrupled within a moderate length of time. Of this wealth the members of orthodox churches possess a competent share;—such a share as would enable them without the least difficulty to patronize all the great charitable purposes which now offer themselves, and many others which a spirit of general beneficence would soon bring into view.

It has been said, that Charity Sermons are generally very dull and trite. Whatever occasion there may have been for this remark, our countrymen have certainly produced several distinguished exceptions; among which every candid reader will doubtless rank the subject of this review.

The text is Heb. xiii, 16. *But to do good and to communicate forget not; for with such sacrifices God is well pleased.*

The discussion is arranged in the following manner:

“A leading branch of beneficence is liberality, or a religious distribution of property; a principal branch of liberality is charity or almsgiving. “To do good and to communicate,” comprehends the three.

“I shall arrange what I have to say on this subject under the following heads:

“I. Our motives must be evangelical.

“II. No true religion can exist without charity, liberality, and general beneficence.

"III. I shall inquire how far liberality ought to be carried.

"IV. Shall consider the duty of charity in particular." p. 4.

The definition of an evangelical motive, under the first head, is excellent:

"If you ask what it is to act from an evangelical motive, I answer, It is to act *from an affectionate regard to the authority of the true God, and from a believing and grateful respect to Christ.*" p. 4.

This definition is illustrated very satisfactorily, and at considerable length.

The second head of discourse is occupied in proving and enforcing the important truth, that a beneficent spirit is indispensably requisite to the existence of true religion. If the preacher is right in this point, as we think he is beyond question, it becomes a matter of serious concern with many professed Christians to ascertain whether they really possess a beneficent character. If they are found wanting in this great matter, they can never plead in excuse that the Scriptures are not sufficiently plain on the subject. The parable of the good Samaritan is introduced as directly in point. The following sentences constitute the substance of the argument deduced from it.

"No one doubts that our Savior meant to hold up the priest and levite as hypocrites. Then certainly he intended so to construct the story as to furnish *proof* against them. But the only proof exhibited was their neglect of a suffering brother. This parable, then, is an eternal testimony, that all the feelings, zeal, and devotion in the world cannot raise a man above the character of a hypocrite, while he

neglects the sufferings of his brethren." p. 12.

This argument is complete in all its parts, and the conclusion is inevitable. Indeed, we have no doubt that some professors of strict religion, (we hope the number is small,) do in fact exhibit to the world as decisive evidence against their religious character by their habitual covetousness, as they could do by a course of habitual fraud, drunkenness, or profaneness. Should this assertion be deemed harsh, we hold ourselves pledged to support it by undeniable facts, and to defend the conclusion from these facts by the infallible testimony of Scripture. We have often been distressed while observing a class of men who can talk fluently and loud on the subject of religion, and yet do not consider that the Bible much more frequently commands them to *act* religiously, than to *talk* so.

It is quite a popular opinion, that only the rich, and those in flourishing worldly circumstances, are required to give money in charity; whereas the truth plainly is, that *all* are required to give who are not themselves dependent on the charity of others: and even these are bound to discharge every charitable office in their power. After having stated that 'the sacrifice of property to God, in token of *homage*, is one of the appointed forms of *worship*,' the preacher observes,

"Giving to the Lord, *with those who have any thing that they can call their own*, is as essential to salvation as any other part of *worship*. Do you say that others can *better afford* to give? You may as well say that others can better afford to do *your*

part of prayer, and attend public worship in your stead. You may as well think of being *holy* by proxy, and being *saved* by proxy. Do you plead that you have nothing *to spare*? You may as well plead that you have no *time* to do that for which *all time* was given you." pp. 13, 14.

The duty of performing acts of beneficence habitually, the advantages of benevolent societies, and the lamentable defectiveness of Christians in the practice of charity, are stated with force in the following paragraphs:

"But it is not enough to give, now and then, in a paroxysm of passion; you must do it *habitually*, as you pray, and transact business, and practise the other moral virtues. The promises of the Gospel, as well as its threatenings, are made, not to particular acts, but to *general characters*,—characters formed by nothing less than *habitual conduct*. The man who prays only when he is sick, or in peril, is not, in the eye of scripture, devout. And the man who only gives once or twice a year, as passion or caprice dictates, has no claim to the character or rewards of the liberal. Your liberality must be as habitual as love, and as systematic as a well regulated conscience. As far as possible it should be reduced to a permanent system, extending through every month in the year, and through every year of your lives. It would promote such regularity to devote, as some have done, a fixed proportion of your income to God. And here I cannot but remark, that benevolent *societies*, because they do the work of charity upon settled principles, have the first claim to our aid. The irregular impulse of *private* charity may conduct us to the impudent solicitations of the street-beggar, or the whining impertinence of the besotted vagrant, while it overlooks retired and modest want. A society formed upon system, which inquires, and deliberates, and feels a responsibility to the public for every act, is the best depository of our gifts.

"It is matter of deep lamentation that this duty is so shamefully neglected. Multitudes, who were it not for this neglect would be esteemed Christians, manifestly have souls too contracted for God to inhabit. They seem never to have awaked from the dream that they can be saved without this essential part of religion. While they would shudder at the thought of breaking the laws which God has enacted against theft and murder, they scarcely suspect that they are living in contempt of precepts equally binding. This is one of the crying sins of our land, and one of the greatest blots upon our churches. How many professors of religion, especially among the laboring classes of society, from whom it is impossible to extort a few farthings to feed the poor, to support a religious magazine, or to send missionaries to the heathen. And yet they dream that they are Christians! Where such a spirit prevails among the churches, it is as deplorable a mark of the declension of religion, as the neglect of family worship, or the prevalence of false doctrines. The enemies of the Gospel have the boldness openly to say, that if they were in distress, they would sooner apply to the men of the world than the church. O 'tell it not in Gath!' It is high time for the church to arise, and wipe off this foul aspersion. 'Take up the stumbling block out of the way of my people.' If such is the character of the church, it is no longer the church of Christ. But it is a libel; a libel doubtless; though it must be confessed with tears and blushes, that too much occasion has been given for this humiliating charge." pp. 15, 18.

While we lament that just cause exists for the foregoing observations, it ought not to be forgotten, that there are in our country *some* men who practically acknowledge that the *silver and the gold belong to God*. There are *rich* men, who cheerfully put their hands to every good work. There are also men

in more moderate circumstances, who sacrifice a large part of their money, and their time, to public and charitable purposes. May the number be greatly increased.

It is to be considered, likewise, that much of the sin of Christians in this matter is to be imputed to ignorance. They seem to have just begun to learn the best and noblest use of money. The religious world are now invited to engage in a new and unexampled career of beneficence; and it must take time for the mass of professed Christians to become acquainted with the objects which demand these extraordinary sacrifices. We have strong hopes that all real Christians, who will take suitable pains to get information, will unite cordially in patronizing the great purposes of charity which now claim their attention.

The question "How far should our liberality be carried?" which forms the third head of discourse, cannot be answered otherwise than in general terms. Still the conscientious inquirer will here find many directions, which will greatly assist him in making up a judgment. The preacher states that the Israelites were specifically commanded in their law to give at least *four tenths* of their income to public and charitable purposes; of which three tenths were devoted to the support of religion and government, and at least another tenth to the poor. This statement is explained at

large in a note, where the passages of Scripture are cited to support it. There is another important note in this part of the Sermon, p. 23, in which 'the author defends the arts and ornaments of life.' This note has been understood as countenancing luxury. For ourselves, we can find no position in it, which is not perfectly tenable. It exhibits, in our opinion, a just and enlarged view of the progress of society, and of the great utility of the arts. It was introduced to explain what had been said in answer to an objection frequently started on this subject; namely, that if all men were to devote their property to liberal and charitable uses, reserving to themselves only what is necessary to sustain life, the useful arts would be suppressed, and civilized society would relapse into barbarism.

The duty of charity, or almsgiving, is enforced by many quotations from Scripture, and by a powerful array of religious motives; and the Sermon concludes with an eloquent appeal to the compassion of the audience in favor of the orphans to be provided for by the Female Asylum.

This Sermon is a plain, practical, and very able discussion of a most important subject. We recommend it to all classes of readers, but especially to those who read attentively, and reflect seriously, with a view to act conscientiously and systematically.

RELIGIOUS INTELLIGENCE.

ABSTRACT CONTINUED.

A Benevolent Society has been formed in London for visiting and relieving cases of great distress, chiefly among the numerous poor of Spital-fields and the vicinity. The Rev. Josiah Pratt is president, and John Kincaid, Esq. treasurer. There is no part of the metropolis which calls so feelingly for assistance.

Christian charity will not limit itself to the temporal necessities of the poor. It will take advantage of that access which the relief of these necessities opens to the heart, to instruct the ignorant, and to warn and counsel those who neglect God.

Every subscriber will be entitled to recommend such cases of real distress as come under his observation, in order to their being inquired into.

The Society for the support and encouragement of Sunday Schools in England, Wales, Ireland, and adjacent islands, had its annual meeting on the 17th of April last. The Committee reported that 88 schools had been added to those which were previously upon the Society's list. The zeal for conveying instruction through the medium of Sunday schools, they state to have in no degree abated. Of their beneficial effects, long demonstrated by indisputable evidence, the committee have received many pleasing and unequivocal testimonies. The Society's patronage appears to have produced happy results in every place where it has been bestowed.

The Society for Missions to Africa and the East held its annual meeting on the 4th of June last, when the Rev. Melville Horne delivered a very eloquent sermon. This society was instituted in 1800 by members of the Established Church. Upwards of fifty persons, adults and children are dependent upon it in Africa, at the Society's settlements on the Rio Pongas. Six are either now preparing for future labors under the Rev. Thomas Scott, D. D. or are waiting

a passage to Africa; and three have sailed as settlers, under the direction of the Rev. Samuel Marsden, in New Zealand.

A new Magdalen Asylum has been instituted at Edinburgh, above 13,000 dollars having been raised by voluntary contributions for that purpose. It appears, that notwithstanding the frequent sickness of the women in the house, and the ignorance of many of them on their first admission, the fruits of their industry do more than pay for their maintenance; a produce from female labor which is rarely to be found, and unprecedented in the history of charitable institutions.

A Seminary for furnishing parochial Schoolmasters for Ireland has been sometime in operation, patronized by Mr Wilberforce and men of a kindred spirit. Henry Thornton, Esq. M. P. is the Treasurer. Twenty-one young men, educated since 1806 at the seminary, have been sent out to superintend parochial schools; and the committee are happy to record the high testimony which has been borne by their various employers to their virtues and talents. Letters to this effect from several most respectable clergymen are in the hands of the secretaries.

Letters dated November, 1810, have been received from the Rev. Samuel Marsden, the indefatigable and excellent senior chaplain of the colony at New South Wales. From these it appears, that the influence of religion is operating powerfully in checking the profligacy and wickedness which have hitherto prevailed in that colony. Some remarkable instances of conversion had taken place among the Roman Catholics, and others, who seemed the most unlikely to profit by religious instruction; and who had, for months before the letters were sent off, conducted themselves in a manner consistent with their professions. The other clergy-

men, and the schoolmasters who went over with Mr. Marsden, are actively and usefully employed. All the children in the colony, who are old enough to attend the schools, are now receiving religious instruction, as well as instruction in the rudiments of other branches of useful knowledge. One school of a hundred children is established near Mr. Marsden's residence, in order that he may himself superintend the religious education of those children. At the time the letters left Botany Bay, Mr. Marsden had with him *Duaterra*, and two other New Zealand chiefs; through whose means he hopes to be able, ere long, to introduce the knowledge of Christianity among the New Zealanders.

REVIVAL OF RELIGION IN NEW IPSWICH, (N. H.)

A letter from an authentic source, dated New Ipswich, October 7, 1811, contains the following intelligence.

"There is in this place a very powerful and general revival of religion, as also in Townsend, a neighboring town. There is likewise much unusual seriousness in several other towns in this vicinity. In this town there are about fifty, who have recently obtained hopes. It is good to be here."

THE SEVENTH REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

(Continued from p. 332.)

Your Committee have also the satisfaction to lay before the Members of the Society, a prospect of a still more ample diffusion of the Holy Scriptures, in various eastern dialects which have not been enumerated, and in which they have never appeared. Dr. Leyden, whose extensive knowledge of these dialects is unrivalled, has submitted to the Corresponding Committee of Calcutta proposals for procuring versions in the following languages; the Siamese, Macassar, Bugis, Afghan, Rakheng, Maldivian, and Jagatai; comprehending the colloquial dialects in use, from the eastern boundary of Bengal to the Islands of Borneo and Celebes, inclusive. The expense of translating the four

Gospels into each of these dialects, is estimated at about 800 rupees; and the Corresponding Committee, anxious to take advantage of Dr. Leyden's proposal, expressed their approbation of it, and agreed to pay the sum of 200 rupees on receiving a copy of each Gospel in any of the dialects enumerated. This engagement has been fulfilled with respect to four of the proposed versions; that of the Gospel of St. Matthew having been completed in the Pushto or Afghan dialect, and the Maldivian, excepting the two last chapters, together with versions of the Gospel of St. Mark, in the Bugis and Macassar.

As a very considerable part of the expense attending the printing of the Holy Scriptures in India, arises from the excessive dearness of paper there; your Committee have therefore judged it expedient to provide against any unnecessary expenditure in this article, by sending very large supplies of paper to those parts of India where it will be required. A considerable quantity has been consigned to Bombay, for printing the New Testament in the Malayalim language at that settlement. This work is considerably advanced, (a printed copy of the Gospel of St. Matthew having been laid before your Committee,) and the completion of it is anxiously expected by the members of the ancient Syrian church.

It may be mentioned as a singular and not uninteresting circumstance, that a native of India, and a Hindoo, has subscribed 100 rupees to the funds of the Society, and has addressed a letter to your Committee, acquainting them with it.

Your Committee, having thus detailed the proceedings now carrying on in India, for promoting the diffusion of the Scriptures, have only further to add, that they have considered it their duty to aid them by pecuniary supplies, commensurate to their extent and importance. They have accordingly, in addition to the 5000l. granted for the disbursements of the preceding five years in translating and printing the Scriptures in India, voted 2000l. annually, for the three successive years.

Your Committee cannot conclude their report respecting India, without observing, that in all the proceedings of the Corresponding Committee at Calcutta, the fundamental principle of the Society, to circulate the Holy Scriptures exclusively, without note or comment, has been distinctly recognized. In strict conformity to this principle, the Corresponding Committee have excluded from admission into the *Bibliotheca Biblica*, Bibles with comments, for sale; nor will they allow religious books or tracts of any kind to be sold, excepting the Reports of the British and Foreign Bible Society.

It remains only to notice under this head, that the Hon. Sir Alexander Johnstone, Chief Justice of Ceylon, who is returning to that station, has obligingly undertaken the charge of a large supply of English, Dutch, and Portuguese Bibles and Testaments for the use of that Island, together with a supply of paper for the purpose of printing 1000 copies of the New Testament in the Cingalese language.

Your Committee will next advert to America; and they are happy to observe, that the zeal excited in that country, for the diffusion of the Holy Scriptures, continues to operate with increasing energy and activity. Ten new Bible Societies, in addition to the six mentioned in your Committee's last Report, have been established within the United States: The specification of the whole is as follows:

Philadelphia, 1; *New-York*, New-York Bible Society, New York Bible and Common Prayer-Book Society, Albany Bible Society, 3; *New-Hampshire*, 1; *Massachusetts*, Boston, Salem, Merrimack, 3; *Connecticut*, 1; *New-Jersey*, 1; *Baltimore*, 1; *South Carolina*, Charleston, Beaufort, 2; *Savannah*, 1; *Kentucky*, 1; *Maine*, 1. All these associations may be considered as emanations from the British and Foreign Bible Society: of which the greater number have been assisted from its funds, and the remainder will receive proportionable aid, as soon as they shall have been regularly brought under the cognizance of the Committee. It must be gratifying to the Members of the Institution to see such an ample recog-

nition of its principles on the new Continent; and to contemplate the beneficial effects which may be expected from the aggregate zeal and efforts of so many Societies directed to one object—the circulation of the Bible.

To the above intelligence, it may be added, that a Bible Society having been formed, on the recommendation of your Committee, at Truro, for the eastern part of Nova-Scotia, your Committee, desirous of encouraging the efforts of its Members for promoting the circulation of the Holy Scriptures, have presented them with 250 Bibles, and 1000 New Testaments.

Your Committee will now proceed to report briefly, the most material occurrences of the last year, within the United Kingdom, in connexion with the British and Foreign Bible Society.

The editions of the New Testament in Modern Greek, with the Ancient in parallel columns; in Irish; and in Manks; mentioned in the last Report as then in progress, have all been printed, and are now in circulation.

The Right Rev. the Bishop of Sodor and Man, having recommended to his Clergy to ascertain the want of the Scriptures in their respective parishes, and returns having been made in compliance with that recommendation, 1326 copies of the Manks Testament, together with some English Bibles and Testaments, charged at reduced prices, have been sent to the Bishop, for the accommodation of the inhabitants of the Island.

A large supply of the Modern Greek Testaments has been sent to the Mediterranean, and of the Irish Testaments to Ireland. The price of the latter has been fixed at a rate particularly low, with a view to encourage the greater circulation.

Your Committee have the pleasure to report, that a stereotype edition of the French Bible is nearly completed, a similar edition of the Italian Testament is in progress; a large impression of the Dutch Bible is also in the press; and that the printing of 5000 German Testaments has advanced to the Acts of the Apostles.

Your Committee, excited by a representation transmitted to them from the Edinburgh Bible Society, and encouraged by the intelligence recently detailed to them by Mr. Salte, have concluded to print an Ethiopic version of the Book of Psalms, for the use of the natives of Abyssinia; and they are endeavoring to procure a version of the Gospels in that language, with a view to the same object.

As nothing can prove more decisively the interest excited in the country for the diffusion of the Scriptures, and the approbation with which your Institution is regarded with a view to that object, than the increase of Auxiliary Societies, your Committee have great satisfaction in reporting the following addition to their number since the enumeration given at the last General Meeting.

1. "The Swansea Auxiliary Bible Society." The Rt. Rev. the Lord Bishop of St. David's President.

2. "The Uttoxeter Bible Society." A. Rhudde, Esq. President.

3. "The Bible Society of Bishop Wearmouth, Sunderland, Monk Wearmouth, and their vicinity." The Rev. Dr. Grey, President.

4. "The Auxiliary Bible Society of Neath, and its vicinity." The Right Hon. Lord Vernon, President.

5. "The West Lothian Bible Society." The Rev. John Brown, President.

6. "The Rotherham Auxiliary Bible Society."

7. "Auxiliary Bible Society of Uxbridge, and the neighborhood." The Rt. Hon. Lord Gambier, President. At the formation, and the first Anniversary of this Society, your Secretaries attended by special invitation, and witnessed a degree of harmony and zeal on both those occasions which promise to render this Society an efficient instrument of local usefulness, as well as general support to the Parent Institution.

8 "Cornwall Auxiliary Bible Society." The Rt. Hon. Lord Viscount Falmouth, President.

9. "Weymouth Auxiliary Bible Society." The Rt. Hon. Sir James Pulteney, Bart. M. P. President.

10. "The Liverpool Auxiliary Bible Society." The Rt. Hon. the Earl of Derby, President.

11. "Auxiliary Bible Society at Huddersfield."

12. "The Montrose Bible Society." Andrew Thom, Esq. Provost of Montrose, President.

13. "Dumfries-shire Bible Society." His Grace the Duke of Buccleugh, President.

14. "Baccup Auxiliary Bible Society."

15. "Knutsford Auxiliary Bible Society."

16. "Bury Auxiliary Bible Society."

17. "Warrington Auxiliary Bible Society." The Rev. R. A. Rawstone, Rector, President.*

It now becomes the pleasing duty of your Committee to report, that your Secretaries, actuated by that zeal for the Society's interest which they have manifested on every occasion, accepted an invitation from the Mayor and Rectors of Liverpool to assist personally in forming an Auxiliary Bible Society in that populous and opulent town. The event of their attendance and exertions was such as from the nature of the cause, their well-known qualifications for conducting it, and the predisposition manifested in its favor by the principal inhabitants of Liverpool, might reasonably have been anticipated. Under the auspices of the Mayor, the clergy, the dissenting ministers, and some of the most respectable characters among the laity, an Auxiliary Bible Society was formed on the 25th of March, and the zeal and harmony which characterized its formation, afford a pledge of its becoming a powerful Auxiliary, both in strengthening the funds and promoting the operations of the Parent Institution.

In connexion with this object and in compliance with the most earnest and respectful application, your Secretaries attended the first anni-

*The 14th, 15th, 16th, and 17th, as Branch Societies, transmit their funds through the Manchester and Salford Auxiliary Society.

versary of the Manchester and Salford Auxiliary Bible Society; and special public meetings of the friends and supporters of the Parent Institution, both at Birmingham and Sheffield. How highly their services were appreciated in each of these places, your Committee have been enabled to judge, as well from details officially transmitted, as from Reports in the provincial papers to which they have been referred; and your Committee are only restrained by a feeling of delicacy towards officers so nearly identified with themselves, from expressing the sense they entertain of the value of these services to the local and general interests of the Society, with more explicitness and detail.

It should not be passed over in silence, that the treatment experienced by the Secretaries on visiting the places above enumerated, corresponded with the respectful terms in which their attendance had been invited, and with the character of that body which they had the honor to represent.

It would also be injustice to the Auxiliary Societies formerly reported, and to the cause in which they are united and identified with the Parent Institution, not to mention, with the commendations which it deserves, the activity of operation by which they have been generally characterized, and by which some among them have been peculiarly distinguished in the course of the present year. As the particulars of each case will appear in the Appendix, extracted from their several Annual Reports, as presented to your Committee, it may be sufficient in this place to observe, that in raising funds, organizing Branch Societies, and distributing to the ignorant and necessitous the words of eternal life, while Bristol and Manchester have been distinguished by extraordinary exertions, the different Auxiliary Societies have, in their several degrees, and in proportion to their respective means and circumstances, established new claims to gratitude and affection

from every individual member of the Aggregate Association.

Your Committee, on this division of their Report, have only further to remark, that, finding it requisite to establish some general principles, for supplying Auxiliary Societies with Bibles and Testaments, and being desirous of holding out to such Societies the greatest possible encouragement to ascertain the want of the Holy Scriptures in their respective districts, and to supply it at their discretion, have accordingly arranged a plan for these purposes, the particulars of which will be inserted in the Appendix.

Your Committee, have the satisfaction to state, that the Regulations contained in that plan have been already approved and adopted by many Auxiliary Bible Societies; and they take this public opportunity of earnestly recommending them to the attention of such other Auxiliary Bible Societies throughout the country as have not yet become acquainted with them.

(To be continued.)

MISSION AMONG THE NAMAQUAS.

(Continued from p. 236.)

Mr. Christian Albrecht, finding that a place called *the Warm Bath* was best situated to become his stated residence, determined to abide there, intending, when the number of the Missionaries should be increased, to make, from that centre, preaching excursions to the surrounding tribes. This method, on many accounts eligible, was particularly desirable, in order to prevent the jealousy of the natives, who think it a privilege to be near the residence, or enjoy the labors of the Missionaries.

The brethren had the pleasure of baptizing nine of the Namaquas, and afterwards of administering the ordinance of the Lord's Supper to them, and to others who had been baptized before. Thus a foundation has been laid, in this remote wilderness, of a Christian Church. "After the ordinance (say the Missionaries)

we invited them to dine with us, and we shed tears of joy and thankfulness for the great blessings we have received from the Lord, in making us, his poor and unworthy servants, useful to the heathen. To one man named John, we lent some clothes, such as he had never before worn; and while we were dressing him, he burst into tears, and joyfully cried, 'O what great things has God done for me, who am a poor sinner! O God, strengthen me, that I may always remain faithful to thee, to the last moment of my life!'

There is a pleasing prospect of being able greatly to extend the Namaqua Mission, if a sufficient number of laborers can be procured. A chief, named Kagap, accompanied by his sons and others, expressed a wish that the Missionaries would go with them to instruct their people; they also assured them that another nation, called *Field shoe wearers*, and another, residing at *Karaghill* wished to hear the Gospel.

Mr. Albrecht informs us, that upwards of 1200 persons, including men, women, and children, are under Missionary instruction, of whom 300 reside at Warm Bath, the rest live at the distance of from half a day to three days journey; about two hundred attend the service every Lord's day.

The Missionaries have made a trial to grow cotton, and they find it answers very well, produces a fine sort; and promises to be of great advantage to the settlement.

The brethren are anxious to obtain more laborers, for, say they, "it is impossible for us to attend so large a congregation, compelled as they are to lead a wandering kind of life. Besides Warm Bath, there are other stations, in each of which two Missionaries might be fully employed." They also mention Mollerbrunnen as a fourth place, into which the Gospel may probably be introduced, as they have received pressing invitations from the chiefs.

The Directors, attentive to these pressing calls of their Missionary brethren, and considering them as also indicating the call of God, have engaged five German brethren, who

were for several years under the tuition of their valuable friend, the Rev. Mr. Janicke, of Berlin, who have been several months in London, have received ordination according to the forms of the Lutheran church, and who have also been instructed in various useful arts, which may effectually conduce to the improvement of the natives. To those brethren they have added a young man, a negro, of the name of Corner, who was born at Demarara, and being sent to Scotland, was, by the generosity of a pious lady, put to school: and discovering a desire for instruction, and a serious regard to religion, was placed under the care of the Perth Missionary Society. The addition of six Missionaries to those already employed in Africa, will, the Directors trust, greatly strengthen and extend the work in that country.

It afforded the Directors great satisfaction to learn that Miss Burgman, who was mentioned in the last report as on her way to this station, arrived safely at the Cape, and was married to Mr. Christian Albrecht, to whom she had been engaged for several years. On the 16th of the same month they left the Cape, and proceeded on their long journey to Namaqua land.

MISSION IN BENGAL.

The following anecdote from a late number of the accounts of the Baptist Mission in India cannot fail to interest our readers.

"SITTING at my studies, one Saturday afternoon, in a small room adjoining the school rooms, which are by the road on the banks of the river, I heard a plaintive voice without (it was in June or July, the rainy season) conversing with one or two of our boatmen, who by their tone of voice, seemed more inclined to deride than to pity distress. Going out, I found a poor young woman apparently about 25, who after going many hundred miles on a pilgrimage to Juggernaut in Orissa, was returning to her own country, but exhausted with fatigue and want, and an incipient fever, had sat down under a small shed (left open for such purpos-

es, in the outside of the premises) to shelter herself from the rain. Moved with her distress, I called one of our servants, (whom she could better understand, and whom she would be more likely to credit than an European stranger) to desire her to remain at the house of one of our native sisters for a few days, at least till she could recover her strength, and to assure her, that not the least violence should be done to her cast. She should eat what she chose. The poor creature accepted the offer with thankfulness; and I desired our native friend to take the utmost care of her at our expense. In a few days the woman grew quite well, and ate with her kind hostess, as a matter of choice, listening also with much attention to what she heard about the Savior! Some time after, she came to Mrs. Marshman, requesting employment, saying that she was now healthy and strong, and did not wish to live without working. Not having domestic employment in the house, (which a Hindoo woman could feel happy in doing) we gave her papers to stitch, at our friend's house. Some time after, a friend in Calcutta employed her, as a kind of confidential servant to oversee her small family and purchase things in the market, who gives her the most pleasing character for diligence, good conduct, and integrity. For these eight or nine months, i. e. from about a month after her coming among us, she has evinced a most earnest concern about the salvation of her soul; and all our Christian friends, among whom she has been conversant, bear testimony to the reality of her faith in Christ and her love to him, his people, and his word. She is found at all the means of grace in the Bengalee language, and all her deportment bespeaks a serious yet cheerful mind."

GORBAN SOCIETY.

A SOCIETY with the above designation has been formed by a respectable number of ladies in Boston, for the purpose of affording pecuniary assistance to pious young men, in indigent circumstances, who are desir-

ous of being educated for the Gospel Ministry. The term of admission is an engagement to pay two dollars annually. The Society has already received several donations from gentlemen, and though it has been in operation only a few weeks, has afforded substantial aid to young men of the character specified.

FOREIGN MISSION SOCIETY.

A SOCIETY has been formed at Newburyport similar to the Foreign Mission Society of Boston and the Vicinity, the constitution of which was inserted in our last number. The following gentlemen were chosen officers of the Society, on the 10th instant.

THOMAS M. CLARK, Esq.
President.

JOHN PEARSON, Esq.
Vice President.

MR. SAMUEL TENNEY, Sec'y.

MR. RICHARD BARTLET,
Treasurer.

REV DANIEL DANA, Auditor.

The amount of subscriptions obtained at that time was \$217 annual and \$116 donations.

REVIVAL OF RELIGION IN MIDDLEBURY COLLEGE.

IT must be grateful to the readers of the Panoplist to be informed, that in the Literary Institution at Middlebury (Vt.) the great truths of the Gospel, are, in a remarkable manner, arresting the attention and impressing the consciences of the students. A letter from one of them, dated Nov. 14, says,

"It is a time of uncommon attention to religion in the College. In the course of three weeks past, fourteen of the students have been hopefully converted. They profess a strong attachment to the doctrine of the Divine sovereignty. Though we apprehend the work is declining, yet some are under serious impressions. The professors of religion, added to the new converts, compose more than half the number of students. Opposition is strong and determined."

"When it is remembered, that there are in the College 135 students,

the fact, that more than half are exemplary professors of religion, cannot but strike the mind of every one, who is acquainted with the general state of our Colleges. Happy would it be for our country, should such a

proportion of all the young men, whose minds are enlightened by literature and science, have their hearts also purified by the principles, and gladdened with the hopes, of the Gospel.

LITERARY AND MISCELLANEOUS INTELLIGENCE.

NEW WORKS.

The General Repository and Review. To be continued quarterly. No. 1. Cambridge, (Mass.) William Hilliard. 1812. 8vo. pp. 228.

A Sketch of the History of Maryland, during the three first years after its settlement: to which is prefixed a copious introduction. By John Leeds Bozman. Baltimore: Edward J. Coale. 1811. 8vo. pp. 387.

Miscellaneous Poems, on Moral and Religious Subjects. By Osander. Hudson; William E. Norman. 1811. 12mo pp. 180.

Travels in various countries of Europe, Asia, and Africa. By Edward Daniel Clarke, L. L. D. Part the first. Russia, Tartary, and Turkey. Philadelphia. Anthony Finley. 1811. 8vo. pp. 612.

Two Lectures on Comets, by Professor Winthrop. Also an Essay on Comets, by A. Oliver, jun. Esq. with sketches of the lives of Professor Winthrop and Mr. Oliver. Likewise a Supplement relative to the present comet of 1811. Boston; T. B. Wait and Co. 1812. 12mo. pp. 191.

Sixteen Introductory Lectures to courses of Lectures upon the Institutes and Practice of Medicine, with a syllabus of the latter. To which are added Two Lectures upon the pleasures of the senses and of the mind; with an inquiry into their proximate cause. Delivered in the University of Pennsylvania. By Benjamin Rush, M. D. Professor of the Institutes and Practice of Medicine, in the said University. Philadelphia; Bradford and Inskeep. 1811. 8vo. pp. 455.

Collection of the New York Historical Society, for the year 1809.

Volume I. New York; I. Riley. 1811. 8vo. pp. 428.

The Elements of War. By Isaac Maltby, Brigadier General in the Fourth Massachusetts Division. Boston; T. B. Wait & Co. 1811.

WORKS IN PRESS.

In the presses of Samuel T. Armstrong the following works are in a state of forwardness, and subscriptions are still received.

The second volume of *Owen on the Hebrews*, may be expected shortly, and the 3d and 4th volumes to complete the work by the end of May next, from this press.

The Life of Brainerd will be published early in February.

Sermons to Mariners by Rev. A. Abbot, of Beverly, by the end of that month.

A correct edition of the NEW TESTAMENT, in 12mo size on good paper, is intended. Missionary and Bible Societies and wholesale purchasers may be accommodated with this edition on low terms.

FIRE AT NEWBURYPORT.

WE have it in our power to conclude the publication of the donations to sufferers by the fire at Newburyport.

Alfred and Waterboro'	
Baptist Society,	\$5 50
Bolton,	49 21
Chelsea, (Vt.)	11 85
Charlton,	
Cong. Society	18 00
Baptist do.	6 75
Canton,	24 75
	34 00
Carried forward	125,31

<i>Brought forward</i>	125,31
Colerain,	46 00
Dudley, Cong. Society	20 00
Edgarton,	50 87
Greenfield,	43 00
Georgetown,	
(Dist. Columbia.)	435 00
Montpelier,	18 00
Malden,	156 69
Newark, (N. J.) Bap. Soc.	30 79
Nantucket. (an addition)	208 11
New York, (N.Y.)	
additional donation	
from a number of	
individuals of the	
Society of Friends.	
Oxford,	25 00
Paxton,	40 00
Princetown,	81 67
Philipsburg,	12 78
Plastow, (N.H.)	39 00
Rutland,	40 31
Savoy, (Baptist Society.)	6 22
Saco,	74 46
Taunton,	
1st Cong. Soc.	65 18
2d. do. do.	22 04
Baptist Societies	4 25—91 47
Western, (Worc. County.)	31 21
Westhampton.	36 00
Ward,	21 35
Waterford,	15 00
Donations from the	
State of Connecti-	
cut: amount collect-	
ed in the several so-	
cieties and depos-	
ited in Hartford	
Bank,	6005 53
Additional donations	
from New Ha-	
ven,	806 00
Ditto from Hartford	
in provisions, clothing,	
&c. probable amo.	300 00—7111 53
	<hr/>
	\$8,759 77
Deduct \$47 repeated	
under Falmouth in	
the Nov. Panoplist,	47 00
	<hr/>
	8,712 77
Add the donation of	
the Legislature of Mas-	
sachusetts.	10,000 00
Amount in our num-	
ber for November,	104,551 14
	<hr/>
Total,	\$123,263 9

N. B. Instead of Salem (N. H.) \$20, as stated in the Nov. Panoplist, it should have been New Salem (Mass.)

A particular account of the donations from Connecticut could not be obtained.

The public are indebted to one of our obliging correspondents for this particular and accurate account of donations.

We cannot help congratulating our country on the very beneficent spirit which has been manifested in these donations. Nor is it improper to mention, that the town of Newburyport has been fortunate in the men who have had the management of the business. The written correspondence has been conducted with delicacy, propriety, and dignity. We give as a specimen the letter from the Selectmen of Newburyport, acknowledging the receipt of the donations from Philadelphia. It is addressed to *Robert Wharton, Samuel Coates, and Robert Ralston, Esqs.* and dated August 21, 181 .

"Gentlemen,

"Your letter of the 15th August with its enclosure, has been received, making with what we have acknowledged at prior dates, the liberal amount of *Ten Thousand, Seven Hundred and Thirty one Dollars, Sixty-six Cents*, which sum shall be distributed upon the principles which have been matured with great pains and caution, and we trust free from prejudices and partialities, and which have been honored by the approbation of Committees of the first respectability in the large towns of *Boston* and *Salem*, places where the unfortunate never fail to find assistance and wise advice.

"When our calamity first fell upon us, we were almost disconsolate to see so fair a portion of our town so suddenly and dreadfully swept away. To listen to the cries of the widow and the orphan, and to behold the aged and the infirm, bending in silent grief over the ruins, produced sensations you can better imagine than we describe. We knew our

fellow citizens around us were able, and would certainly deal generously with us, but so great was the extent of our misfortunes, that we ventured to look at a distance, and we have not looked in vain. We knew the children of PENN were enlightened, opulent, and generous, but the common impressions were on our minds that the distance of the place would operate on the feelings of the heart like the lapse of years; but your humanity was controlled by no ordinary laws. The receipt of so large a sum from your city, gives us other pleasures than those which flow from present relief. We believe sympathies between distant places in our country, encouraged and kept alive, will be the golden chain that will bind our States in Union, in every convulsion of the world, and every change of time.

"Accept, Gentlemen, our unfeigned thanks to you, personally, for the trouble you must have had in this business, and our best wishes, for your health and prosperity and that of the inhabitants of your city, and the adjoining districts.

"We are, gentlemen, with sentiments of esteem and friendship, your most obedient, humble servants,

JEREMIAH NELSON,
JACOB STONE,
ISAAC ADAMS,
ELEAZER JOHNSON,
NICHOLAS JOHNSON, Jun.
Selectmen of Newburyport."

AWFUL CONFLAGRATION.

THE theatre at Richmond, (Virginia,) suddenly caught fire on the evening of the 26th ult., about eleven o'clock, and, before the audience could escape, the whole house was enveloped in flames. The result was most melancholy and distressing. It had been ascertained, before the last accounts left the place, that not less than about seventy persons, and probably more than that number, perished by this shocking calamity. Among these were the Governor of the state, Mr. *Venable*, formerly a member of Congress, Mr. *Botts*, an eminent lawyer, and many ladies of very respectable families

and of every age. Several lost their lives by leaping from high windows; others were trodden to death by the crowd, but much the greater proportion were consumed by the devouring element. The scene, as described by eye-witnesses especially by some who were among the last that escaped from the house, was one of the most horrible that the imagination can paint. Husbands and wives, parents and children, perished together. Many females were seen in the boxes calling in vain for help, writhing in agony, and soon shrouded in a tempest of smoke and flame. The fire caught in the scenery, and rapidly ascended to the roof of the building, so that, in a very few minutes, the whole inside was in a blaze.

The impression made upon the people of Richmond is, as might be supposed, of the most serious nature.

A meeting of the citizens held on the next day recommended a day of fasting and prayer to be observed on Wednesday the 1st. inst. The government of the city advised a suspension from business for 48 hours, prohibited all public amusements for four months, and devised means for the erection of a monument to contain the remains of all the persons, who could not be distinguished.

The citizens are also subscribing to build a church on the ground which the theatre occupied. We have hopes that God will overrule this awful event so as to promote the good of the survivors. Thinking, as we do, that the theatre, as it always has been and probably always will be conducted, is an unlawful amusement, we cannot but contemplate with peculiar pain the loss of so many lives on such an occasion. We earnestly request our young readers to reflect on their exposure to sudden death, and on the importance of engaging in no amusement from which they would be unwilling to be removed into eternity.

It was supposed by many persons that the Boston theatre would be shut on the Monday evening after the foregoing intelligence reached this town; so great was the impression made on

the minds of people generally by the melancholy tidings. But it seems the actors could not forego their profits, nor the votaries of pleasure their accustomed enjoyments, for a single night. It has been often remarked by thorough observers of mankind, that no persons are so callous to every sympathetic feeling, which interferes with their pleasures, as those who are supremely devoted to amusement.

We are unwilling to close this article without remarking on the very strange manner in which Mr. Dawson introduced his resolution in Congress, on the subject of this calamity. In the prefatory observations which he made when about to offer the resolution, we are told with re-

spect to the deceased, "that their spirits have ascended to heaven." Two sentences afterwards we are also told, that "the decrees of fate are irrevocable, and ought to be submitted to with humility." No mention is made of God or Divine Providence, in the remarks or the resolution; though such mention ought to have been made in both. It would seem from the above quotations, that those who ascend to heaven are bound to thank the decrees of fate for their salvation, instead of ascribing it to the love of God manifested in our Lord Jesus Christ! Such heathenish ignorance ought not to have been expected in one of the high legislators of a Christian country.

OBITUARY.

DIED at Charlestown, on the 29th ult. Commodore SAMUEL NICHOLSON, senior officer in the Navy of the U. S. aged 69.

At Norfolk, (Vir.) Mr. MERCER, son of the gallant Gen. Mercer, a midshipman in the navy. He was killed in a duel, in which the parties held their pistols to each other's breast, fired together at the word, and both fell dead. The seconds escaped with all possible speed, leaving their friends dead on the spot, with no one present to take care of their bodies. Even duellists will acknowledge that this was murder. For ourselves, we think it is duelling carried to perfection; at least only one thing is wanting, and that is, the hanging of the seconds.

In New Haven, during the year 1811, the deaths were 121. Of these

11 were of persons between 70 and 90 years of age; and 40 were under five years.

In the 1st and 2d parishes of Springfield, which contain about 3,000 souls, the deaths during last year were 27. Of these 12 were of children under three years, and 8 were between 60 and 85.

Killed on the 7th of November last, in the battle with the Indians near the Prophet's town on the Wabash, Col. ABRAHAM OWENS, aide-camp to the Commander in chief: Also Capt. W. C. BEAN, acting Major of U. S. Infantry. The men killed in the action, added to those who had died of their wounds before the 18th of Nov. were 62. The number of wounded, who survived at that date, was 126.

TO CORRESPONDENTS.

THE continuation of the *Review of Watts on Christian Communion* is unavoidably deferred.

Several original communications are on hand.

ERRATA.

In the communication on Sleep, p. 202, instead of *the sound of the archangel's trump*, read *the sound of a world in motion*. We are obliged to W. for this correction of our error.

In the account of the meeting of the General Association of New Hampshire, p. 229, instead of the *Rev. Holloway Fisk*, read the *Rev. Holloway Fish*.